

THE SPIRIT OF MISSIONS

AUGUST, 1937

Women's Meetings in Cincinnati

GRACE LINDLEY, HARRIETT A. DUNN,
MARY E. THOMAS, and ROSE J. AMES

Life Among the Vai

ALAN R. BRAGG

An Idaho Missionary's Story

JOSEPH F. HOGBEN

Also in this issue—ARTICLES BY BISHOP CROSS
RUTH A. HILL, GEORGE A. BARTON / AN IN-
TERVIEW WITH MRS. RICHARD H. SOULE
PICTORIAL SECTION / NATIONAL COUNCIL
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THE SPIRIT OF MISSIONS, August, 1937. Vol. 102. No. 8. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Publication office, 100 Liberty St., Utica, N. Y. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Ten cents a copy. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412. Act of February 28, 1925.

The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. CII

August, 1937

No. 8

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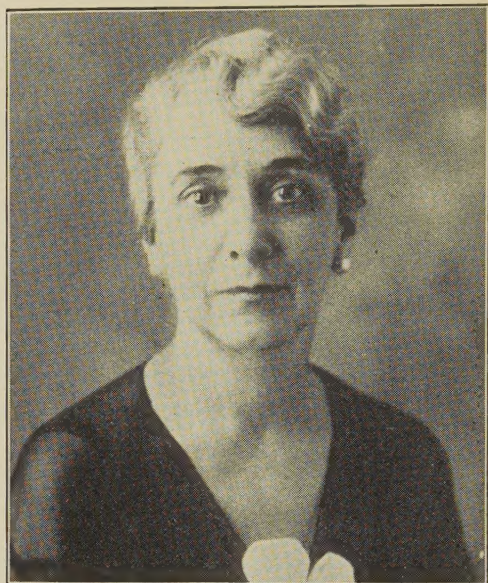
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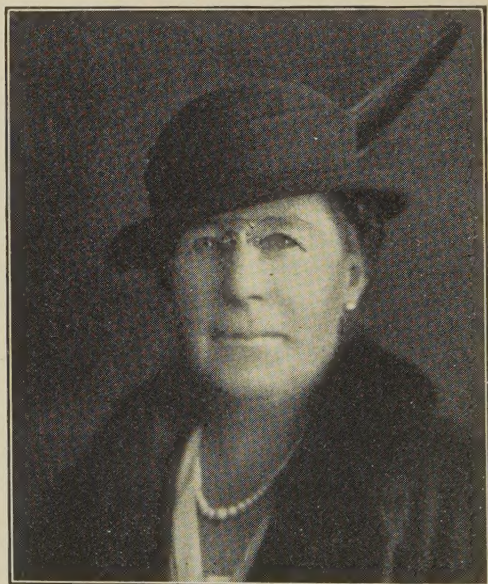
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National Council's First Women Members



The General Convention of 1934 increased the membership of the National Council by the addition of four women. Upon the nomination of the Woman's Auxiliary the Convention elected for a term of three years, which is now drawing to a close, the women pictured on this page. Miss Elizabeth Matthews (upper left) of Glendale, Ohio, is also chairman of the Women's Committee of the



General Convention of 1937. Mrs. James R. Cain (upper right) of Columbia, South Carolina, is also a member of the Executive Board of the Woman's Auxiliary. Miss Rebekah L. Hibbard (lower left) of Pasadena, California, is a former chairman of the W.A. Executive Board. Miss Eva D. Corey (lower right) of Brookline, Massachusetts, is a prominent New England Churchwoman

The Spirit of Missions

VOL. CII, No. 8

AUGUST, 1937



Women's Groups to Meet in Cincinnati

THE TRIENNIAL assemblage of Bishops, clerical and lay deputies in General Convention has become increasingly the occasion for gatherings of a wide range of Church organizations. Cincinnati, where the fifty-second General Convention will convene on Wednesday, October sixth, will be no exception. The Woman's Auxiliary which long has held its Triennial Meeting concurrently with General Convention will attract Churchwomen from all parts of the world to Cincinnati for its impressive sessions on the theme, Fellowship in Faith and Work (details on pages 356-8). Women whose special interest is in the Order of the Daughters of the King will turn to Cincinnati, the week-end before the opening of Convention, for a full schedule of meetings and services on the theme, "What wilt thou have me to do?" (details on page 360). The early dates of these meetings will enable the Daughters to participate in other gatherings, such as the Woman's Auxiliary Triennial, the meetings of the Church Periodical Club (details on page 359), or the activities of the Girls' Friendly Society (details on page 358).

Meetings, ranging from a single dinner gathering to a full program are scheduled for Church Mission of Help, Church League for Industrial Democracy, Church Army, Church Society for College Work, Church Missions Publishing Company, Altar Guilds, Deaconesses, and a host of other Church groups. Details will be given in the full program of General Convention which will be published in the September number. That issue will also contain information about the Church Training Institute which, like the National Council Institute of previous Conventions, will offer intensive work in a wide range of churchly interests and topics. In the present issue plans and programs of especial interest to the women of the Church are described.

W. A. Triennial Meeting Begins October 6

Fellowship in Faith and Work, theme of Cincinnati gathering. Bishop Azariah of Dornakal and Bishop Salinas y Velasco of Mexico on program

By Grace Lindley, Litt. D.

Executive Secretary, The Woman's Auxiliary

THE TRIENNIAL MEETING of the Woman's Auxiliary to the National Council has been called to meet in Cincinnati, Ohio, October 6-20. The theme of the meeting will be Fellowship in Faith and Work. Again as in the past two Triennial Meetings subjects will be presented in speeches to the whole group after which sectional conferences will be held not only for the discussion of the subjects, but so that the delegates may have fuller opportunity to formulate a general program for the next three years. A Committee on Findings will submit reports regarding this general program to the whole group and after discussion they will submit a final report to the Triennial.

The speeches divide somewhat roughly into two sets, general presentation addresses and somewhat shorter and more informal talks and reports. The first will be made by the Rev. Elmore McN. McKee, the Rt. Rev. V. S. Azariah, the Rt. Rev. Efrain Salinas y Velasco, and the Very Rev. Paul Roberts. The first address is to be made on the faith needed today, the other three on the fellowship in faith and work of the Church coming from the Church in Asia, in Latin America, and in North America.

The more informal reports and talks will include reports from the Oxford and Edinburgh Conferences, talks on Personnel, Types of Work in the Church, Money and Property, the United Thank Offering, and Supplies, and will be given by the Rev. Howard C. Robbins, Mrs. Henry Hill Pierce, Mr. Archie T. L. Tsen, Sister Elspeth, Deaconess Edith A. Booth, Miss Hilda Shaul, Miss Ruth M. Gordon, Miss Adelaide T. Case, Miss Mary Louise Pardee, Miss Margaret I. Marston, and Mrs. T. K. Wade.

The meetings will be held in Masonic Temple. The Executive Board has nominated as Presiding Officer, Mrs. Edwin A. Stebbins of Rochester, and Mrs. Harold E. Woodward of Missouri as Vice Presiding Officer. With the exception of the conference groups which must be kept small so that there may be discussion, all meetings are open to visitors as well as to delegates and alternates.

Besides the regular business meetings at which the speeches and reports will be made and all other business transacted, there will be, on October 7, the Corporate Communion of the Women of the Church at which the United Thank Offering will be presented and the Mass Meeting that evening at which Mrs. Harper Sibley will make the address. Instead of missionary luncheons as in the past, there will be several teas every afternoon at which missionaries will speak. The Church Training Institute classes will be held Tuesday, October 12, through Friday, October 15, from nine to ten and from ten-fifteen to eleven-fifteen. The classes in the first hour are available to all and will be of importance to leaders in the Woman's Auxiliary.

Final details are not ready, but the probable dates are listed in the tentative program as follows:

WEDNESDAY, OCTOBER 6

- 11:00 a.m. Opening Service of the General Convention.
- 2:15 p.m. Opening Business Session.
- 5:00 Tea, with missionary addresses, every day except Saturdays and Sundays.
- 8:30 Reception.

THURSDAY, OCTOBER 7

- 8:00 a.m. Corporate Communion and Presentation of the United Thank Offering of the Women of the Church. Celebrant, The Presiding Bishop.

W.A. TRIENNIAL MEETING BEGINS OCTOBER 6

11:30 a.m. Group Conference
 2:00 p.m. Business Session.
 Address: The Faith by which the Church Lives—The Rev. Elmore McN. McKee.
 8:30 Missionary Mass Meeting with announcement of United Thank Offering. Address: Mrs. Harper Sibley.

FRIDAY, OCTOBER 8.

9:30 a.m. Officers' Conferences.
 11:00 Joint Session of the General Convention.
 2:00 p.m. Joint Session of the General Convention.
 4:45 Provincial Meetings.
 8:30 Mass Meeting: Foreign Missions.

SATURDAY, OCTOBER 9

9:30 a.m. Business Session.
 Address: The Rt. Rev. V. S. Azariah, LL.D.
 Noon Meditations: Grace Lindley, Litt.D.
 2:30 p.m. Officers' Conferences followed by tea in private homes.

SUNDAY, OCTOBER 10

8:30 p.m. A Drama of Missions, Glory of the Light.

MONDAY, OCTOBER 11

9:30 a.m. Business Session.
 Address: The Rt. Rev. Efrain Salinas y Velasco, D.D.
 Noon Prayers.
 2:00 p.m. Business Session.
 Address: The Very Rev. Paul Roberts, D.D.
 Nominations.
 Report on Visit to Orient: Miss Margaret I. Marston.

5:00 p.m. Reception for Executive Board.
 8:30 Mass Meeting: Religious Education.

TUESDAY, OCTOBER 12

9:00 a.m. Church Training Institute.
 10:30 Business Session.
 Addresses on Types of Service: The Religious Life—Sister Elspeth; The Deaconess Order—Deaconess Edith A. Booth; Other Professional Work—Miss Hilda Shaul; Volunteer Work—Miss Ruth M. Gordon.
 Noon Prayers.
 2:00 p.m. Business Session.
 Addresses: Christian Use of Money—Mr. Archie T. L. Tsen; Personnel—Adelaide T. Case, Ph.D.
 4:30 Kuling Tea for delegates.
 8:30 Mass Meeting: American Church Institute for Negroes.

WEDNESDAY, OCTOBER 13

9:00 a.m. Church Training Institute.
 10:30 Business Session.
 Report on Conference on Life and Work (Oxford)—Mrs. Henry Hill Pierce.
 Noon Prayers.
 2:00 p.m. Group Conferences.
 8:30 Concert.

THURSDAY, OCTOBER 14

9:00 a.m. Church Training Institute.
 10:30 Business Session.
 Elections.
 Report on Conference on Faith and Order (Edinburgh)—The Rev. Howard C. Robbins, D.D.
 2:00 p.m. Group Conferences.
 8:30 Mass Meeting: Forward Movement Commission.



WOMEN WHOSE ORGANIZATIONS ARE PLANNING CINCINNATI PROGRAMS
 Mrs. George H. Ames (left) is Publicity Chairman of the Daughters of the King; Miss Helen C. C. Brent (center) is President of the Girls' Friendly Society; and Mrs. Theodore W. Case (right) last January succeeded Mrs. John M. Glenn as President, National Council Church Mission of Help

THE SPIRIT OF MISSIONS

FRIDAY, OCTOBER 15

9:00 a.m. Church Training Institute.
10:30 Business Session.
Preliminary Report of Group Conferences.
Noon Prayers.
2:00 p.m. Business Session.
8:30 Mass Meeting: Christian Social Service.

SATURDAY, OCTOBER 16

9:30 a.m. Group Conferences.

SUNDAY, OCTOBER 17

8:30 p.m. Mass Meeting: Domestic Missions.

MONDAY, OCTOBER 18

9:30 a.m. Business Session.
Report of Group Conferences.
Noon Meditations: Grace Lindley, Litt.D.
2:00 p.m. Business Session.

TUESDAY, OCTOBER 19

9:30 a.m. Business Session.
Noon Meditations: Grace Lindley, Litt.D.
2:00 p.m. Business Session.

WEDNESDAY, OCTOBER 20

8:00 a.m. Corporate Communion.
Sermon, Our Commission—The Rt. Rev. Henry K. Sherrill, D.D.
2:30 p.m. Closing Service of General Convention.

The Presiding Bishop requests delegates, alternates, and guests of the Triennial Meeting to be present at the Closing Service of Convention.

A special leaflet has been printed in preparation for the Triennial, *Vision and Task*, which all Churchwomen, whether they expect to be in Cincinnati or not, are asked to use. The leaflet is included in *Forward—day by day*, the Bible readings and meditations for the summer—1937, entitled Unity and Peace, available from either the Forward Movement Commission, 223 West Seventh Street, Cincinnati, Ohio, or Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y., at five cents a copy.

G.F.S. Sees Convention as a Stimulus

By Harriett A. Dunn

Executive Secretary, The Girls' Friendly Society

TO MEN AND women who are working with young people, as are the leaders of the Girls' Friendly Society, General Convention provides a stimulus and a new perspective. For everyone, General Convention is a tangible expression of that larger life of the Church of which we are a part. For leaders of young people, especially, it is an opportunity to see how their work relates to the major purposes of the other organizations and departments. We are preparing our young people to become thinking Christian citizens; and it is as we see the Church in action, dealing with the larger issues that face the world today, that we are able to redefine our goals and to gain a new vision of our purpose.

The Girls' Friendly Society urges its leaders to take advantage of every opportunity for training and every contact with the work and thought of other organizations which General Convention offers. The great meetings should not only bring to everyone inspiration but

should also mean a rededication to the Church and its Mission.

We rejoice that the Young People's Week-end will bring together representatives of all the youth organizations of the Church and will give to these young people a very real place in the Convention. What this great gathering of the Church can give to them is, perhaps, obvious; what they can give to the Convention needs to be broadcast. The fact that they are to be the future leaders of the Church is frequently stressed; the fact that they are already a vital part of the Church requires greater emphasis. The Girls' Friendly Society is looking forward to the Convention in Cincinnati, confident that it will result in a new understanding of the needs of our young people and their place in the Church today.

G.F.S. activities at Cincinnati during General Convention include:

OCTOBER 7-8

Fall Meeting, Board of Directors

OCTOBER 9

Panel Discussion, Young People's Week-End:

C.P.C. TO PLAN FOR SEMI-CENTENNIAL

How Effective are the Church's Resources in Solving the Problems of Young People—Mrs. Stephen K. Mahon, G.F.S. Program Adviser, chairman.

OCTOBER 11-13

4:00 p.m. Round Table Discussions, Christ Church Parish House.

The G.F.S. is coöperating with the Woman's Auxiliary in the daily afternoon missionary teas,

instead of holding missionary luncheons as has been the custom at previous conventions.

The G.F.S. is coöperating with the other young people's organizations in a joint exhibit. This is the first Convention at which the youth organizations of the Church have worked together in a single exhibit. Appointments may be made at the exhibit booth with members of the G.F.S. Board of Directors and staff for personal conferences in regard to organizing or developing a G.F.S. branch.

C.P.C. to Plan for Semi-Centennial

By Mary E. Thomas

Executive Secretary, The Church Periodical Club

WHILE MANY discussions and decisions of the Church Periodical Club meeting in Cincinnati in October will necessarily deal with organization and method, one subject will be unique for 1937: ways of celebrating in 1938, C.P.C.'s fiftieth anniversary. To the founder and her little group of associates there was no vision of numbers or scope in the development of their simple effort. They could not see its service given by more and more people or reaching so many in the far places of the earth. Still less did they realize that with all material advance their friendly spirit would keep pace, making the C.P.C. today one of the best-loved organizations in the Church.

The simplicity upon which the C.P.C. always has prided itself has been retained in the new constitution and by-laws recently adopted, but one important change will take place at the meetings in Cincinnati. For the first time in fifty years national officers will be elected for a three-year instead of a one-year term. Those who elect are no longer a small group from New York and its vicinity, but delegates from many and widely separated dioceses. Every branch far and near will have a chance to register its choice.

Meetings of C.P.C. in Cincinnati are:

WEDNESDAY, OCTOBER 6

2:30 p.m. Organization meeting

THURSDAY, OCTOBER 7

2:30 p.m. Conference

SATURDAY, OCTOBER 9

8:00 a.m. Corporate Communion, Christ Church. Celebrant, The Rev. G. P. Symons

9:00 Breakfast for officers and delegates

MONDAY, OCTOBER 11

10:30 a.m. Conference

2:30 p.m. Conference

8:00 Public meeting, Christ Church. Speakers: The Rt. Rev. Leopold Kroll, D.D., Captain C. L. Conder, C.A., and Mr. Paul Rusch

TUESDAY, OCTOBER 12

10:30 a.m. Business meeting

WEDNESDAY, OCTOBER 13

10:30 a.m. Conference

4:00 p.m. Tea, Cincinnati Country Club.



MRS. DAVID C. LARCOMB

Director of C.P.C. in Southern Ohio who will be hostess to C.P.C. during Convention

Daughters of the King to Meet October 1-5

By Rose J. Ames

Publicity Chairman, Order of the Daughters of the King

THE PROGRAM for the triennial convention of the Order of the Daughters of the King is built around the theme, "What wilt thou have me to do?" It is hoped the training schools of devotion, study and service, led by members of the Order, will serve as a real practical help to the delegates in arranging for similar conferences in their own parishes and with diocesan groups.

In these days when the number of trained leaders is limited it is necessary and fitting that more members of the laity assume these responsibilities and endeavor to "render at all times, such aid to the rector as he may deem necessary for the spiritual upbuilding of the parish."

At one of the group conferences there will be a discussion of an important project considered at the convention, the National Parent-Teacher Fellowship for promoting the Christian training of boys and girls, sponsored by the Order and the Brotherhood of St. Andrew.

At the business sessions consideration will be given to ways and means for developing more efficient programs for carrying out the two rules of the Order: Prayer and Service; for financing its operation; for extending the Order and enlarging its scope of work through coöperation and fellowship with all Church groups.

All services and business sessions will be held in the Church of the Advent, Kemper Lane at Cross Lane, Walnut Hills.

FRIDAY, OCTOBER 1

- 9:30 a.m. Registration
- 4:30 p.m. Quiet Hour: The Very Rev. Elwood L. Haines
- 6:30 Fellowship Dinner
- 8:30 Opening Service: Address of Welcome—The Rt. Rev. Henry Wise

Hobson, D.D. Sermon—The Rev. William C. Munds.

SATURDAY, OCTOBER 2

- 7:30 a.m. Holy Communion, the Rev. G. C. Dunlop, Celebrant
- 9:30 Opening Session
- 10:00 Business Session
- Noon Prayers
- 2:30 p.m. Junior Session: Program presented by juniors—Mrs. D. H. McMichael, diocesan junior directress of Ohio, supervising
- 3:15 Address: Our Older Girls—Miss Helen Lyles
- 3:30 Group Conferences: The Parent-Teacher Fellowship program—Miss Edna Eastwood and Mrs. Leon C. Palmer
- 4:15 Group Conferences: The School of Devotion—Mrs. T. J. Shannon and Miss Emma J. Hall
- 8:00 Service of Preparation—The Rev. David R. Covell, L.H.D.

MONDAY, OCTOBER 4

- 7:30 a.m. Corporate Communion: Memorial Service—The Rt. Rev. James Craik Morris, D.D., Celebrant
- 9:30 Business Session
- Noon Prayers
- 2:45 p.m. Group Conferences: School of Study—Mrs. J. R. Taylor and Mrs. James E. Minds
- 3:30 Group Conferences: School of Service—Deaconess Parson and Mrs. G. E. Hutchinson
- 4:30 Meditation: The Rev. W. J. Loaring-Clark, D.D.
- 7:30 Provincial Meetings
- 8:30 Summer Conferences: Mrs. W. W. Pedder

TUESDAY, OCTOBER 5

- 7:30 a.m. Holy Communion: the Rt. Rev. James M. Maxon, D.D., Celebrant
- 9:30 Business Session
- Noon Prayers
- 1:00 p.m. Convention Luncheon Address: The Rt. Rev. Irving P. Johnson, D.D.
- 2:30 Business Session
- 5:30 Closing Service: Address and Installation of the National Council of the Daughters of the King—The Rt. Rev. Warren L. Rogers, D.D.

Forward Movement Aids Personal Religion

Progress in the rediscovery of God and in a fresh apprehension of the Church await our willing steps toward Him who says, "Come unto me"

By the Rt. Rev. Edward M. Cross, S.T.D.

Missionary Bishop of Spokane

This is the seventh in a series of articles on the Forward Movement which THE SPIRIT OF MISSIONS is publishing in co-operation with the General Convention Commission on a Forward Movement.

THIS IS A day when the clergyman carries his own suit case. And he ought to. But in the fact that there is not often some eager person seeking to do that kindness and to pay that "respect to the cloth" is a moral. Which is this: the Church has about exhausted the esteem in which she has been held for her traditions' sake and must now win her way in the world by a living faith.

This fact and need are not of recent origin, but rather only of recent discovery and acknowledgment. The mass attack of materialism upon the Kingdom of God has been going on for a hundred years, gaining power and momentum each succeeding decade. Materialism and secularism have worked openly and in secret to undermine our faith in God and in ourselves as children of God. Judas Iscariot is a first-rate example of what has happened to modern life, except that modern life still holds the thirty pieces of silver uncertain as yet whether to call it a good bargain or to confess that it has betrayed the Son of God.

The skeleton of half-heartedness and waning faith has been in our ecclesiastical, clerical and lay, closet for a long time. It took the depression to show it up.

A phrase often heard at the General Convention of 1934 was, "the breakdown of the partnership." It had particular reference to the failure of the Church to

support its missionary program. But we all knew the trouble was something more than money trouble. The trouble was the skeleton in the closet. It was not primarily a question of too little money in the purse but of too little faith in the heart.

There had been a "breakdown in the partnership" but not, first of all, in financial matters. The partnership had broken down; the partnership between God and ourselves. When General Convention at Atlantic City appointed the Forward Movement Commission to "re-invigorate the life and rehabilitate the work of the Church" it was really setting the Commission to the task of leading the Church out of the wilderness of crippling doubt into the promised land of enabling faith.

Futile indeed would be the effort to re-establish any other partnership until this one, the partnership of all partnerships, is reestablished. The problem is just that simple—and just that difficult.

Most of the literature published by the Forward Movement Commission has been devotional literature. There has been some criticism of this. Fear has been expressed lest the movement become pietistic. Too much emphasis upon "learn, pray, and worship"; too little upon "serve and share." A careful examination of the devotional literature will show that the creed of belief has never been unmindful of its twin brother the creed of action. Even so, in the light of our so tragic need of a living faith, of the reenthronement of God in our consciousness, an over-emphasis on the devotional life and personal religion would be thoroughly understand-

able if, indeed, not altogether necessary.

In a little over two years, upwards of six million pieces of devotional literature have been ordered and distributed. Of the extent to which this distributed literature has been used it is impossible to know. That much of it has been used there can be no doubt. And that the use of this simple devotional literature has been most helpful in producing the fruits of the spirit in tens of thousands of lives we verily believe.

In so short a time not very much could be hoped for in so great a task. The chief danger lies in our disposition to believe that well begun is more than the proverbial half done. As a matter of fact large and important areas of the Church apparently have not been touched by the Forward Movement in any of its aspects; and this despite conscientious and persistent, even if not intelligent, effort.

The error to which as a Church we are most given is in thinking that when we have gone through certain motions we have done what we set out to do. Instead of which if we are to do anything effectively, we must be persistently clarifying our purpose and tenaciously repeating the a-b-c's of the means to the end.

This is obvious in the personal religion side of the Forward Movement. The spirit is like the body. We cannot feed it once and for all, and have done with it. The Forward Movement in the Church is simply the Church at its best calling to the whole Church to do and be its best. And there is a fairly general hungering throughout the Church for such clear affirmations of a simple faith and such attentions to the whole life's relationship to God that weakness and turmoil may be exchanged for spiritual strength and the peace that passeth understanding.

For this we are showing a disposition

to pay the necessary price—the price of time apart from the world in order that we may be true children of God in the world.

The daily quiet period—always preferably at the day's outset—is a tremendous factor in right living. There is no other way in which we may so surely keep God at the center and thus have our lives swing in so ample an orbit that the anxieties which cripple and frustrate give place to the wisdom and confidence which heal and serve. In this quiet period we think of prayer less as petition than as communion; and to our intercessions we add a large measure of gratitude and thanksgiving.

When in our private devotions we sing our creed—for sing it we should—we know that we are joining with the choir of two thousand years in the battle hymn of our faith, not merely wrapping the “articles of our belief” in the musty napkin of lip service.

And as a vital part of our quiet period we read a portion of the timeless Book. We linger with it long enough to discover that what God has painted there is not a picture of people in a day gone by, but of us and ours, here and now.

As ready-at-hand aids to all this we have *Forward—day by day* and the *Guides* which in brief space deal helpfully, often inspiringly, with the truths of our faith and the steps involved in what we call personal religion. Nothing here is beyond any one of us; nothing too hard.

Our progress in the rediscovery of God, in the fresh apprehension of the Church as the body of the living Christ; in reclaiming our spiritual birthright as sons of God, all await our willing steps toward Him who once said—and still says: “Come unto me!”

In an early issue the Rev. Robert E. Wood of St. Michael's Church, Wuchang, who is now in the United States on furlough, will tell of some of the friendships he has made during forty years' service in China for Christ and His Church

Vai: Animist, Moslem, or Christian?

Closely-knit God-conscious tribe is still accessible to Christianity although Mohammedanism in recent years has made sweeping gains

By the Rev. Alan R. Bragg

Missionary in Liberia since 1933

The recent Church-wide interest in Liberia and the forthcoming study of the Moslem World which this Church touches only in China, the Philippine Islands, Palestine, and Liberia, give especial timeliness to this fascinating study of the Vai country in Liberia. Its author, the Rev. Alan R. Bragg, was in the United States on furlough last year and hence is known to many of THE SPIRIT OF MISSIONS Family. The Editors are happy to welcome him to the magazine's company of authoritative contributors.

IN NORTHWESTERN Liberia, the three districts, Tombe, Gaola, and Teewo, comprise the real Vai territory of the present day. Of course, smaller Vai settlements and families may be found in Pokpa, and scattered all the way from Cape Mount to Monrovia, but the actual seat of the Vai tribe itself is these three districts. The traveler through this Vai land would notice differences in each of these sections, partially in the landscape, and partially in the peoples themselves and their language.

Tombe is the smallest, and for hour upon hour one can walk across its grass plains without seeing a trace of human habitation. It is these grass plains which are the horror of the traveler. His way is a rather narrow path of whitest beach sand, stretching far away from which on either side are clumps of coarse, grassy growth. Here and there a dwarfed, twisted tree breaks the monotony of the plain, bearing, in its season, a tough, shriveled fruit, in shape somewhat resembling an apple. To complete the picture the mango flies must not be forgotten,

which lurk in wait for the unwary wayfarer, whose bare legs afford these pitiless creatures a dainty meal. Over all, the tropic sun pours down its rays steadily, hour after hour. Not a breath of air is moving, and the climax is reached when the last drop of water has been drained from the flask, and the grass plain still stretches on *ad infinitum*. Tombe is richly blessed in these grass plains.

As one bears constantly to the left, skirting the shores of Lake Piso, the plains of Tombe gradually give way to the rolling landscape of Gaola. The jungle crowds down close to the path which becomes harder and stonier, and leads now through swamps and now over highlands, widening at times to pass through villages of thickly clustered huts, villages conspicuously clean. This is Gaola. Situated, as it is, the farthest from the coast, it has remained the most Vai of the Vais. Here the purest Vai is spoken. I was fortunate in securing as my Vai teacher four years ago, a young man from Gaola.

It is a good day's journey from Jundu in the Gaola district to Koobolia in Teewo, and always you are winding your way along the shores of Lake Piso in a northwest direction. Teewo is bounded on the west by the ocean, and on the north by the English province, Sierra Leone, and thus is open to more external influences than her sister districts. The Mende people from the English territory are constantly intermarrying with the Vais of Teewo, and thus bringing new customs and ways, and influencing the language to a marked extent. To the south of Teewo is Cape Mount, where the native comes



BUILDING A VAI HOUSE

Men and women, each have their part; here the women are rubbing and re-rubbing the walls to make them smooth and dry

into contact with the European missionary and the European trader. Thus new ways and new ideas penetrate Teewo from the south as well as from the north, rendering the Teewo people, on the whole, more progressive, which has its disadvantages as well as advantages. Teewo has the best "roads" of all; but in all the sections the main ways are water ways, rivers, creeks, or lagoons, on which in sun or rain, in good times or bad, the African paddles up and down, singing always, as his fathers and fathers' fathers did before him.

The legend runs that some centuries ago, the people now known as the Vais pushed down to the seacoast from somewhere inland, in quest of salt, conquering a certain section of the Gola people, intermarrying, and settling down in the country which they now inhabit. And yet, all did not penetrate to the coast, but stopped further inland on the way to wait (in Vai, *kono*) for those who had gone forward (in Vai, *fai* or *vai*) to send them word about the salt. It is quite impossible from lack of documentary evidence, to determine the truth of this legend. But there must be a kernel of truth in it, for there is to this day, in

the northeastern part of Sierra Leone, a tribe of people who call themselves Kono, and whose language is as closely related to Vai as Low German is to German. Further, comparative philologists have ascertained that the Vais belong to the larger Mandingo tribe which stretches far inland in Africa, even to the Sahara.

That the Vai man is not the type classified by anthropologists as Negro, is clear from his facial characteristics. The Vai quite generally has a sharper nose than the Negro type, often a longer face and thin lips. This is quite likely due to a mixture of Arabic or other Semitic blood somewhere in the past centuries, and his coloring varies from a bright brown to black, brown being generally more predominant.

IN HIS DAILY intercourse the Vai is good-humored, not easily provoked, easily accessible, very polite. So often the stranger receives the impression that he lies and is undependable. But Vai standards are not necessarily European standards. The Vai invariably considers the feelings of the stranger. When asked how far it is to a certain town, if you look tired out, he is likely to say "a short distance" (although it may be hours); but if you look fairly vigorous, he will give you a pretty accurate estimate of the distance. To him this is politeness and consideration. He is emotional, but generally hides his feelings (with the exception of hand-shaking, and its vigorous accompaniment of finger-snapping). On the whole, he is honest. Cases of theft are quite severely punished. Grudges are not held as a rule, and after justice has been satisfied, the offender is once again treated as he was before. The Vai is garrulous; he loves to talk, talk, talk, and time is of no consideration. He rarely slanders or gossips unfavorably about anyone. Either he will be silent, or he will remark, "Well, that is his way," or "God made him thus," without further comment.

But by far the greatest trait he possesses is his patience: patience under all

circumstances. He is rarely disappointed, rarely sad—he is so patient. So often I have learned from the Vai man of what little use our impatience, our hustle and bustle is. It has been said that the white man in Africa either learns patience or returns home a nervous wreck. Shouting, hollering, curtness, anger, accomplishes absolutely nothing with the native, but by patience and long-suffering, which the native understands, his confidence is gained and once gained, it is not easily lost.



COUNTRY DEVIL

The Witch Doctor has a preëminent place in all the activities of the Vai people—even among followers of Mohammed

AS THE TRAVELER enters a Vai town, he will notice that some of the huts are round, others rectangular. The round type is the older, while the rectangular, according to a town chief, is an imitation of the European house. Building a hut is not easy nor quick, and both men and women have their parts. First, the men go into the "bush" (jungle) and cut down a sufficient number of trees, varying from one and one-half to three inches or even four inches in diameter. These are stripped of branches, and often of bark, cut off at a height suitable for the walls of the hut, and carried to the town. With a crude compass, constructed of two stakes joined by a rattan, a circle is drawn upon the ground, and the tree-trunks pounded into the earth around the circumference. If the house is to be rectangular, this piece of geometry is dispensed with, and a general guess as to square is made. These stakes are bound at the top by a circle composed of young, pliant bush stems. Then the roof, (likewise of stakes) is bound on. Roof and walls are encircled with a kind of split bamboo tied on by rattan. There stands the skeleton of the hut, looking for all the world like a big basket! The fronds of a certain swamp palm are then cut, and the roof is thatched. So far this is the men's work. Now comes the fun. Mud is thrown upon the walls, inside as well as outside, an operation in which all take part, men and women, young and old, singing, shouting, playing, scrapping, and enjoying themselves hugely. Now the

hut begins to dry, and heated by the sun without and a fire within, the mud soon shows large cracks. Then it is rubbed and re-rubbed and re-rubbed by the women until the walls are smooth and dry, inside and out. This whole operation of building occupies considerable time, depending, of course, upon how many take part, and how rapidly the mud dries. The average round hut is a single room; the rectangular has generally two or three. The poorer man cooks, eats, sleeps, and entertains in this one room. Generally, though, the kitchen is a separate hut. The richer a man is, the more huts he has. Often different colored clays are used for mural decoration, wooden frames for doors and windows, and if it can be afforded, paint adds to the motley harmony.

The Vai cannot be called a domestic man. He does not live with his wife (or wives), but in a separate hut with other men and older boys. The children sleep in the huts with the women, until the boys, at the age of puberty, go to the men's dwellings. The girls stay with the women, helping with the cooking, washing, basket-weaving, and fishing, until some fine day Prince Charming comes to

THE SPIRIT OF MISSIONS

sue for their hand. Boys follow their fathers, assisting them in their manual work. Thus each, the boy and the girl, receives his practical education in the school of experience. But the Vai man loves children. He takes particular pride in a large family. Once an old Vai chieftain drew himself up in his full dignity before me, and said, "I have borned thirty-seven children!"

ACCORDING TO Western standards, the native lives very simply, but however simply he lives, he must have some sort of an income to meet his daily needs. The staff of life in the Vai land is rice. The ordinary man joins himself to two or three others, and together they make a rice-farm. First the bush must be cut. Of course, agricultural methods are very primitive. Ploughs and harrows are unknown, and farming implements consist solely of the cutlass and hoe (a sort of hybrid pickaxe-shovel). Naturally the farmer has no interest in clearing his land entirely—that would be labor lost. He cuts down the bush and such large trees as throw too much shadow, lets the whole lie for a few days until the foliage is sufficiently dry for burning, then sets fire to the brush. Often late at night the March sky is red with the flames of farm-burning. Within the next few days the rice is "scratched" into the ground, and then the farmer sits down and waits upon the Lord, hoping for rain. As the rice grows, the women and children are constantly in the fields from early to late, driving away the rice birds until harvest time in late October and November. Although a goodly quantity of grain is raised, there is an annual famine in the rainy season because the Vai people will not plan to store away some of it for a literally rainy day. In addition to the rice farms, there are also coffee farms, which require comparatively little attention beyond the annual cleaning out of undergrowth. But coffee at the present time can scarcely be called remunerative, bringing at the most a few coppers a pound.

Here and there one finds a really good

weaver, who, with his native instruments, can weave you a fine country cloth for ten shillings. Of course you must furnish the thread, and are expected to give the weaver his food in addition to his pay. The weaver will be proud to use his own designs and patterns, consisting usually of blocks and running threads, all in a delightfully haphazard confusion, ending nowhere. If, however, you insist on your own pattern, and have explained it thoroughly, you dare not go away and leave your weaver—just cling to him through thick and thin, otherwise your eyes will behold such a cloth as you never dreamed of!

The ordinary Vai man also earns a few pence by carrying loads for missionaries or traders or for his "better off" fellow tribesmen. Another means of income is from cutting and preparing *piassava*, a kind of palm whose fibrous stems are soaked in water until rotten, then dressed and sent to Europe to be used for manufacturing all kinds of brooms and brushes. Palm kernels are also cut, from which the oil is boiled out and sold. In Teewo *piassava* preparation is the leading occupation. Lastly, many natives have small stores, in which they sell clothing, tinned salmon, salt, palm oil, kerosene, and soap. Quite often at these stores one finds a tailor, who with his sewing machine and scissors does really very presentable work. Such tailors are frequently natives who have had the opportunity of learning their trade in mission schools, or in Monrovia or Sierra Leone.

All in all, the Vai's economic condition is rather deplorable, and probably will remain so until better agricultural methods have been introduced, and through the development of the land and general education among the natives, more money comes into circulation, and better living conditions become the lot of the many.

TIES OF RELATIONSHIP are strong among the Vai people, but strongest of all is the tie of the tribe. All Vai men are brothers, and although occasional bickerings may occur between individuals, they present a united front against the out-

VAI: ANIMIST, MOSLEM, OR CHRISTIAN?

sider. In fact, the Vai language has no word for relationship beyond the immediate family except brother and sister. One is born into the tribe, and tribal unity and loyalty are impressed upon one from birth to maturity.

Although the native lives in a constant struggle with nature to obtain his daily bread, his life is not entirely one of work and worry. In his play moments he is the happy, carefree child of nature, and such occasions are many. Especially weddings and burials are celebrations accompanied by much feasting, dancing, and singing.

The young man who goes a-wooing does not dream of courting and love-making. Marriage among the Vais is entirely devoid of the element of romance. The youth approaches the parents and asks the hand of their daughter. This is granted, provided he pay the proper amount. This amount varies, and if he does not have enough actual funds, he may pay in installments, or perhaps throw in a goat or cow for good measure. If he does not pay the entire amount, the wife may leave him any time during the payment of the installments, if she so wishes. Polygamy is the standard, and

monogamy exists only in isolated cases. After the marriage contract has been arranged, the young couple are given a feast at the bride's home, accompanied by much dancing, drinking, and singing. Shortly after, the bride follows her husband to his home, and there is a second feast. So quickly is the entire glamor of honeymoon ended, and the young bride settles down to her life as matron, usually among two or three other wives, sometimes among fifteen or twenty. Many wives are a sign of prosperity.

Burials are another occasion for great festivity. From the hour of death, the other men and women of the town set up an indescribable wailing. The louder the individual wails (often without a trace of a tear), the greater his attachment to the deceased. The body is washed, entirely bound in white cloth, wrapped again in a mat, which is then tied together, and laid to rest in the grave. Dancing, singing, and feasting follow. The dancing usually is of a dramatic character, particularly in the case of chiefs and prominent men. The great deeds of the chief are dramatized, and finally his last battle with death. Every stranger is welcome. It is customary to slaughter a cow or



THIS LIBERIAN VILLAGE HAS ITS MOHAMMEDAN MOSQUE
Vais are either animists or Moslems. Although in recent years Mohammedanism has made great gains, the Vai is still accessible to Christianity

goats; and rice and meat are freely proffered to all comers. As may be surmised, burials are expensive in Vai land.

Space no longer permits a description of the dances and songs which are so vital to the Vais, and a bare statement must suffice that there exist bush societies both for men and women, which are a powerful factor in maintaining law and order within the tribe. Palavers (law suits or disagreements) are frequent, and the men love to "talk palaver." Such are, in general, the social functions occurring within the tribe, cementing the bonds of brotherhood in the knowledge and practice of a common heritage.

TIES OF RACE are far more binding for the Vai than ties of religion. And yet the Vai is very God-conscious. He feels that God is there, but his ideas of God are most vague and indefinite. He readily admits that God is the Creator, and that He is all-powerful, but has no idea of God as being holiness and love. In fact, he has no idea at all of love in our sense of the word, so it is hardly to be expected that he would ascribe this attribute to Deity. The god of the Vai is extremely remote from human affairs, casually gazing upon them, and his will is unalterable. According to this idea, he is in no sense a personal god.

Religious practice, as it is found today among the natives, may be divided chiefly into two parts: animism and Mohammedanism. I should say that by far the larger percentage is Mohammedan, at least in name. The Mohammedans call themselves Molay-men, others they call heathen. Just a word about these heathen. There are degrees of difference among them. Some just believe in a supreme deity and let it go at that. Others worship and sacrifice to tree-spirits or water-spirits. In one of the rivers there is a huge rock to which sacrifice is offered, and mythical tales are told of a large city in the water below, where dwell certain spirits of the departed. In two places, to my knowledge, sacrifices are offered to certain palm trees, from one of which a man once fell while cutting palm nuts,

and was killed. Heaped around the foot of this palm are the skulls of animals offered in sacrifice to the cruel tree-spirit. There also exists a belief in dwarfs, and magic is generally practiced under the name "medicine."

In recent years, Mohammedanism has made sweeping gains among this tribe. Some of the oldest Christians tell that when they were children it was rare to see a Mohammedan. And yet Mohammedanism as it is found here, would hardly be recognized in Mecca. The majority of their priests are extremely ignorant, and can at most read parts of the Koran in Arabic without an inkling of understanding it. Generally they pray three times a day. You will see them, called by the beating of a drum, carrying their prayer mats to one of the mud huts, the mosque, and praying in concert at the top of their lungs. They are all very tolerant. Their religion and their way of living are, though, except in rare instances, totally divorced. Some fervently believe that Mohammed was a black man. Even these Molay-men practice "medicine." They make a concoction of leaves and stones or cola-nut or thorns or goodness knows what all to cause the ill-luck, sickness or death of another. And in many cases this medicine works, although the Vai does not, of course, understand the psychological reason. One prominent man of my acquaintance, annually in the orange season, hangs an empty bottle on his orange tree, and has then no fear that one of his oranges will be stolen, for dire misfortune would befall the offender!

Comparatively few of the Vais are Christian. I think it is safe to say that most of these are Episcopalians. The Vai, even the Mohammedans, are accessible to Christianity, but from what I have observed, I believe the best approach to be through education, and the most convincing proof of the Christian religion to these people is not first of all Christian dogma, but the Christian life. The Vai is very observant, and he must see that the Christian life is superior to his life; then, in his naïve way he will seek for the reason for the difference.

Trained Librarians for Modern China*

Boone Library School in Wuchang under the direction of Samuel T. Y. Seng carries on the work of its founder, Mary Elizabeth Wood

By Ruth A. Hill

Instructor, Boone Library School, Wuchang

AN INTRODUCTION in Shanghai to a number of librarians who had graduated from the Boone Library School made me realize, with humility, how little we are aware in the United States of the esteem with which American libraries are held in the Orient. For years China has been looking toward the United States for inspiration as well as practical instruction in the establishment and carrying on of her libraries. For China, the land where the art of printing was first known, where the printed page is revered even among those who cannot read, where thousands of years of culture is recorded in the archives of the ancient dynasties, where the first known librarian was the philosopher Laotze appointed "Keeper of the Archives" at the imperial court of the Chou Dynasty in the sixth century B.C.; a China of ancient culture is realizing in the wisdom of her new united national life that popular education must go hand in hand with modern economic and social progress if she would attain her ideal. And from the beginning of this knowledge China has turned to America for help in creating libraries for her people.

After Shanghai there followed four beautiful days traveling up the Yangtze to Wuchang with China in all her glory spread out to impress the stranger: temple crested hills against blue, blue skies; rocky islands and jagged cliffs rising abruptly from the yellow water, and

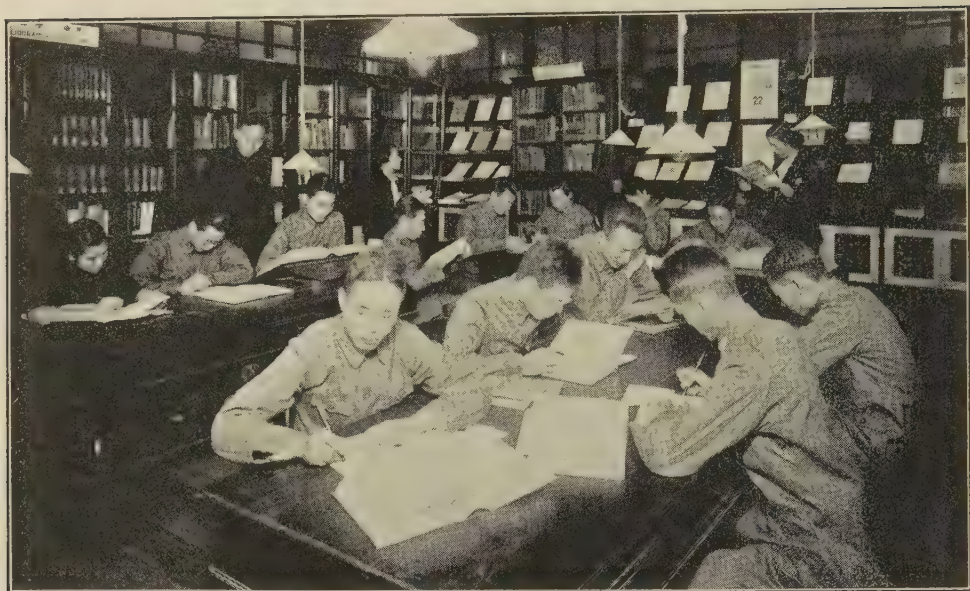
patched junk sails silhouetted against the sunset. When the rickshaw, after an exciting and rocky ride from the boat to the Boone Compound, finally deposited me at the gates of the Boone Library, I was already so impressed with the excellence of Chinese library endeavors and the magnificence of China herself it did not seem as though there could be room for more impressions. Yet there was.

The meeting with Mr. Samuel T. Y. Seng, who has been carrying on the dreams and work of Miss Mary Elizabeth Wood who founded the Boone Library in 1910 and the Boone Library School in 1919, was a privilege I had long been anticipating. He is a fine and dignified figure, and his belief in the vision first shown him by Miss Wood has given him strength to meet with poise the difficulties that have beset his efforts. What he has accomplished is real achievement.

Housed in the beautiful, though for library purposes not entirely practical, building of the Boone Library is the only library school in China, the Boone Library School. It is a part of what was once Boone University, but which is now called Hua Chung (Central China) College, a union of five colleges—Boone, Griffith John, Huping, Wesley, and Yale-in-China. The houses and school buildings of Boone Compound are mellow and old, the trees are many and varied, and there are flowers everywhere. Just now great gold, white, and red chrysanthemums line the walks all over the compound and stand like sentinels up each side of the steps of the hostels. High walls and massive gates shut this haven away from the narrow, populous streets of old China where bound feet, poverty,

*Reprinted by permission from *The Library Journal*. The author, Miss Ruth Hill obtained, in 1936, an indefinite leave of absence from the New York Public Library where she was children's librarian at the 135th Street Branch, to go to China as an instructor in the Boone Library School, Wuchang. Previously, she had been engaged in library work in Seattle, Washington; Madrid, Spain; and Paris, France.

THE SPIRIT OF MISSIONS



STUDENTS' STUDY ROOM, BOONE LIBRARY SCHOOL, WUCHANG, CHINA
This room contains a workable collection of library science books and professional periodicals which are constantly consulted by the students. Mr. Samuel T. Y. Seng and two instructors are standing in the background

and disease are common sights. But even outside compound walls the influence of the new nation is being felt. Old sections are being torn away and streets widened; a new provincial library in the heart of the city has been completed, and on the hills outside the city overlooking a blue lake stand the impressive and beautiful buildings of Wuhan University. The library school students themselves are not content to remain shut away in the refuge of the compound and the cool halls of the library. On top of a crowded week they find time on Saturday afternoons to take charge of the Traveling Library, a collection of Chinese books for which they themselves have raised the money and which they distribute to stations all over the city, changing the collections every few weeks, in shops and markets where everyone from the least privileged child to the most ancient scholar can have access to them.

There are thirty-four students in the library school this year, seven seniors, fourteen juniors, and the remainder make up the intermediate class planned for the

students whose English is not yet good enough for them to carry the complete schedule. For these a special class in Library English is given. Seven of the thirty-four students are girls, splendid examples of the type of woman the new China can produce. The library school has its own dormitory, Ward Hall, named after Miss Marian Ward who did a great deal to help Miss Wood in raising money and even now is working for an endowment fund for the school. Here twice a month prominent, outside speakers lecture to the students on subjects of general cultural interest. There are six full-time and six part-time instructors. Mr. C. P. Wong who has just completed four years of study in the United States at Columbia University and Columbia Library School and who is being lent to us by the National Library at Peiping, is the Dean of the library school. Mr. Seng is Librarian and Director. A glance at the schedule of classes was most surprising to this newcomer. In addition to the usual subjects in library economy taught in both English and Chinese, there are metal and



STUDENTS' PRACTICE ROOM AT BOONE LIBRARY SCHOOL

The course in China's only library school gives ample opportunity to use up-to-date library equipment. Here students are practicing filing, typewriting, and writing labels—all tasks with which the competent librarian must be familiar

stone inscription, German, French, boxing, military training, first aid.

A library school in China must fit its graduates for all types of library service. While public libraries are made up almost entirely of Chinese books, college and research libraries have foreign books in English, Japanese, German, and French. The librarian must be prepared to catalog books in all these languages and at the same time he must be well grounded in Chinese culture. In most schools and colleges in China English is the only foreign language stressed, so the library school must carry the burden of language teaching. Because of the vast difference in the technical handling of books in Chinese and those in an alphabetic language, two courses for each of the subjects in library economy must be taught, one in Chinese and one in English. No foreign teacher can teach cataloging and filing, book selection, reference, and bibliography for Chinese books. Few Chinese are equipped to give these courses for Western books. To be bilingual in the sense that the Chinese librarian must be bilingual means far more than reading,

writing, and speaking two languages fluently. Then there must be special subjects to meet the peculiar needs of China: the students must study metal and stone inscriptions in addition to manuscripts and rare books; bookkeeping must be taught for the Chinese librarian must frequently bear a large share of the financial responsibility, and bookkeeping is not adequately taught in many Chinese high schools and liberal art colleges. Then, as if the library student's load were not heavy enough, the Government steps in: military training for the men, first aid and nursing for the women, and gymnastics for all. Every effort is made to give the students adequate practice work in all departments, and a special point has been made of the use of modern American filing equipment with which the school is well supplied. The students carry twenty-five and twenty-six hours a week, but to spread the course over a longer period would mean added expense for professional training which even now can be obtained only at great sacrifice to many of the students.

For entrance, two years of college work

are required, though college graduates are preferred, and there are competitive entrance examinations. Though the requirements are high and the amount of work to be accomplished is great, the Ministry of Education has not yet agreed to admit the library school to the university as one of its departments; and a diploma rather than a degree is given. But, in spite of these disadvantages, the library school attracts a very high type of student. This year there are five college graduates enrolled, and three students who have had a number of years of practical experience. The seven in the senior class, whose schedule is particularly heavy, never seem to lose their interest and fine spirit and their scholastic average is exceptionally high.

And following Mr. Seng's tireless efforts in behalf of the school, little by little concrete encouragement is being given. Since 1926 the school has been helped by a grant made by the China Foundation for the Promotion of Education and Culture. In 1929 the school received Government recognition and was registered with college standing; and a diploma issued by the school entitles the holder to the privilege of taking examinations for advanced study abroad, and to hold library positions under the Government. This year, for the first time, the educational bureaus of eight provincial governments sent students to the school for one year's training.

On the Board of Managers are such names as: Mr. T. L. Yuan, Director of the National Library of Peiping, who offers a scholarship each year; Dr. T. C. Tai, Secretary in Chief of the Bank of China; Mr. Clarence Senn, Director of the China Foundation and once a student of Miss Wood; Mr. Y. T. Tsur, Vice Minister of Industries of the Chinese Government; and Dr. K. C. Wu, Mayor of Hankow.

Boone Library School graduates are carrying on work of importance all over China, and the outlook each year is more encouraging as the Government at last begins to recognize the fact that trained librarians are essential to the proper administration of their fine new libraries. Graduates already hold positions of responsibility in the libraries of National Szechuan University at Chentu, National Peking University at Peiping; Chao Tung University at Shanghai; National Wuhan University at Wuchang; Nankai University at Tientsin; Central China Military Academy at Nanking; and in the National Library at Peiping, the National Central Library at Nanking, the Kiangsi Provincial Library, the Chekiang Provincial Library, and the City Library of Greater Shanghai. A number of graduates are pursuing work in the United States at the University of Chicago, the University of Illinois, and Columbia University.

One cannot be here an hour without feeling the spirit and influence of the founder, Miss Mary Elizabeth Wood. Possessed by the desire to see popular libraries in China, she poured her life into the realization of her dream. She raised enough money in America when she was there in 1910. Later she was able to secure sufficient funds to send two university graduates to the United States for library training. Mr. Seng was one of these. Their enthusiasm, inspired by Miss Wood and fostered by their years of library association in America, carried them on lecture tours all over China and they succeeded in arousing a great deal of interest in the modern library movement. Consistent with her progressive ideas was the realization that modern libraries required trained administrators. So she founded the Boone Library School. Miss Wood's torch has fallen to Mr. Seng. He has not lost sight of the vision.



The Spirit of Missions

PICTORIAL SECTION



LITTLE HELPERS OF LONG ISLAND PRESENT THEIR OFFERING

In mid-April, in the Church of the Redeemer, Brooklyn, New York, the annual diocesan presentation was made at an impressive service. The offerings of the triennium of Little Helpers throughout the Church will be reported at General Convention in Cincinnati.



MARY WOOD MCKENZIE

Senior missionary in Liberia, now home on furlough, on a tour of the Church's village schools back of Cape Mount



MEXICAN CONGREGATION

San Martin, crowd their gaily decorated church for the visit of the Rt. Rev. Efrían Salinas y Velasco, Bishop of Mexico



DOG SLED BRINGS PATIENT TO FORT YUKON, ALASKA, HOSPITAL

During the furlough of Dr. and Mrs. Grafton Burke, the Church's work at the Hudson Stuck Memorial Hospital is being carried on by Dr. and Mrs. Robert Hume. Dr. Hume is seen here welcoming an Indian patient



KEEPING WARM

While mother washes clothes in a canal near Soochow, China. The Church's work in Soochow is 35 years old



DEACONESS MASSEY

With two of her Balbalasang friends. Deaconess Massey has served in the Philippines for more than twenty years



LANDING CEMENT FOR NEW ST. TIMOTHY'S HOSPITAL, CAPE MOUNT

All vessels arriving at this Liberian port must anchor well off shore and transfer their cargo and passengers to small surf boats which carry them to the beach. Choppy seas frequently make this a difficult task

Church Mission of Help Holds Bie



Forty-nine staff and board members representing fourteen diocesan CMH societies discussed policies and practices for five days, June 31/35, at St. Mary's School, Peekskill. Among those present were, seated, left to right: Mrs. Livakdala, Tennessee; Mrs. Katherine G. Bogart, New Jersey; the Misses Katharine Gaertner, Newark; Anderson, New Jersey; Ellen Stone Johnson, Western New York; Virginia Pearce, Newark; Rebecca Blackburn, Tennessee; Margaret Pantier, New York; Oala, Connecticut; Dorothy Clark, Maryland; Gwynedd Owen, Southern Ohio; and Marguerite Marsh, New York. Standing, left to right: Mrs. John M. Glenn, Retired President; Miss Constance Crawford, Newark; Mrs. G. Warfield Hobbs, New York; the Misses Ethel L. Perry, Newark; Mary French, New Jersey; Mrs. Wilma Vanderwall,

al Conference at Peekskill, New York



Western New York; the Misses Agnes M. Penrose, Albany; Ethel Van Benthuyssen, President Albany CMH; Agnes Grabau, Tennessee; the Rev. Almon R. Pepper, Executive Secretary; Miss Olive T. Allen, Newark; the Rev. Shirley Hughson, O.H.C.; Miss Helen Hicks, Newark; Mrs. Weinrich, Newark; the Misses Mary Glackin, Maryland State Department of Mental Hygiene; Harriet Scott, New York; Florence Sanford, Connecticut; Mrs. Sarah Lloyd, Pennsylvania; the Misses Cecile Mogridge, Pennsylvania; Hilda Mills, Long Island; Genrose Gehri, Chicago; Dr. Jean S. Davis, Central New York; Dr. Regina M. Bownie, Pennsylvania; Mrs. Mabel Benson, New Jersey; Miss Olive Judson, Central New York; Miss Lillian Luehrs, Long Island; and Mrs. Dorothy Boyles, Secretary, National Council CMH



1927 GRADUATES, ST. AUGUSTINE'S COLLEGE, RALEIGH, NORTH CAROLINA

For seventy years this Church institution has been offering Christian education to Negro youth. A few years ago it attained collegiate standing and is now empowered to award academic degrees. The Rev. E. H. Gould is president



ST. AUGUSTINE'S CONFERENCE FOR CHURCH WORKERS

Each summer the campus in Raleigh, North Carolina, receives an alert group of Negro Churchmen for a ten-day conference. Prominent Negro clergymen who serve on the faculty may be recognized in this picture



A VILLAGE SCHOOL IN THE LIBERIAN HINTERLAND

The Church's Mission on the West Coast of Africa has been strengthened by the establishment of tiny village day schools. Taught by native boys trained at Cape Mount and supervised by the head of St. John's School



CONGREGATION AT AN OUTSTATION OF WUSIH, CHINA

Wusih is eighty miles northwest of Shanghai on the Grand Canal. The evangelistic work is in charge of the Rev. E. R. Dyer and the medical work, centering in St. Andrew's Hospital, is under Dr. Claude M. Lee



A SHORT TERM SCHOOL IN THE DIOCESE OF HANKOW

Increasingly, the Church in China is using short, intensive training periods of from ten days to two weeks to give Christian instruction. Pupils range in age from twelve years to sixty and over. Deaconess Julia A. Clark is in the first row center



PHILIPPINE ISLAND CHURCHMEN MEET IN ANNUAL CONVOCATION

This yearly gathering established three "firsts" at the 1937 session: it met in Baguio for the first time, it met in April (instead of January) for the first time, and its sessions were attended by many young people both as delegates and visitors



FIRST ANGLICAN YOUNG PEOPLE'S CONFERENCE OF THE PHILIPPINE ISLANDS

Under the leadership of the Rev. Vincent H. Gowen of Besao, seventy-six young people from the Mountain Province, Manila, Zamboanga, and Upi spent four days at Easter School, Baguio, discussing many practical problems of every day life

8000 Square Miles Under One Priest

Northeastern sector of Missionary District of Idaho is example of need for more workers, strategically placed, for Christ and His Church

By the Rev. Joseph F. Hogben

Missionary, Blackfoot, Idaho Falls, and St. Anthony, Idaho

FIND THE THREE TOWNS, Blackfoot, Idaho Falls, and St. Anthony, on the map of Idaho and you will have your finger on the three points from which the Rev. Joseph F. Hogben covers the eight thousand square mile territory which comprises the north-eastern portion of the present Missionary District of Idaho. Eight thousand square miles under the spiritual supervision of one priest! . . . and then someone wonders why we need missionaries.

This is part of the territory over which such modern missionary heroes as Daniel Sylvester Tuttle and Howard Stoy exercised their gigantic and effective labors. But since their time repeated retrenchment and slashing of the missionary budget of the Church has caused this huge territory to be slowly slipping away from the Church. With the coming of the Rt. Rev. Frederick B. Bartlett to Idaho, there has been a tremendous leaping forward, and a recovery of lost ground.

Geographically speaking, this is the famous and fertile Snake Valley, drained by the twisting, dangerous-currented Snake River down which in the "thirties" of the last century the Astorian expedition under Hunt, rolled past the willows at Blackfoot down to old Fort Hall,

where they lost a man at what is now American Falls. The brand of the Oregon Trail is on all this valley; it has seen the pack-trains of the early fur-traders

. . . heard the war-cry of the Shoshone and Bannock tribes . . . watched the covered wagons slip over Ferry Butte just a little below Blackfoot, heading toward the Oregon of dreams. At any point in the valley can be seen the same things the early pioneers saw; the endless sea of Zane Grey's "purple sage" (only here it is rather greenish-gray-blue) stretching to the great, gaunt, sand hills, which finally tower into the mighty Sawtooth range (ten thousand to fourteen thousand feet into the clouds!). And far

to the east, the Rockies in old Wyoming, rise, snow-crowned into the sky.

One might think that Idaho, in this Snake River section, is as wild and formidable as when it first challenged the first pioneers. Not so. The towns here are no different from towns of the same size (four thousand to ten thousand) in any part of New York State. All is as modern and up-to-date. Yet at the same time there is a curious inter-mingling: Bannock and Shoshone Indians, still in moccasins, and wearing gaily colored blankets, with squaws yet carrying



St. Paul's Church in Blackfoot, Idaho, is one of the three organized missions which share Mr. Hogben's services. It has about fifty members

papooses walk the streets of Blackfoot. Cowpunchers, in high-heeled boots, and the traditional "ten-gallon" hats walk bow-legged down any street in any of the three towns. Yet the folk living in these up-to-date towns are no different from the crowd walking past Frear's Store, Third Street, Troy, New York.

Grding these towns in the valley are well-watered farms and ranches, some of the finest in Idaho, and the West. The Snake River furnishes irrigation water, which is forced into main irrigation canals, thence into irrigation ditches, and thus onto all the farm land in the valley. The droughts of the Dakotas and the Midwestern States are not known here. It is a paradise for farmers! The famous Idaho potato comes from this valley; huge sugar-beet ranches cover the valley; and sheep and cattle are most plentiful. Any day on the famous Yellowstone Park Highway, along which lie all three towns, Blackfoot, Idaho Falls, St. Anthony, your car may be held up by a band of horses, thundering toward the stockyards, or a huge flock of sheep, or herd of cattle; and you wait patiently until the herders have forced the animals over to the side so that you may struggle through. And, then, out beyond the farms and ranches stretches the mile-after-mile desert, sage-brushed, lonely, silent, deserted, save for a jack-rabbit bounding away before your very nose, or a coyote slinking away, if you are lucky enough to see one. The summers are dry and hot, with seldom a shower. The winters are sharp and fierce; the thermometer dropping to from thirty to forty-five degrees below zero, and the roads, dangerously icy, and "slick," drifted at times to a depth of ten to fifteen feet. Such are the physical and historical aspects of this missionary field.

The Blackfoot-Idaho Falls area is heavily Mormon in its population. The Mormons pushed up out of Utah to the north, and as a result, today, the north-eastern section, and southern section of Idaho is largely composed of members of the Church of the Latter Day Saints. In the past the Episcopal Church and Mormons have walked in what may be called

"agreeing to disagree" companionship along the Idaho road. There has been little, if any, attempt on our part to convert Mormons to the teaching of the Episcopal Church. As a matter of sheer, hard fact, it is at least seventy-five per cent harder to budge a Mormon from his religious persuasion than any other sect under the sun, unless it be a Moham-medan (and the present missionary has never come into contact with a child of Islam!). Under Bishop Bartlett's leadership, however, the Church is beginning to press more firmly its own great truths and convictions, instead of following what might be called a "laissez-faire" policy. And with the exception of the Roman Catholics, and one or two of the evangelical groups (in addition to the Christian Scientists who have wheedled away several Episcopalians during the past few years!) the majority of the people in Idaho are pretty much like the old time Westerner, who was supposed to have left his God "East of Dodge City." There is a vast area of the population in Idaho, (computed at fifty-five per cent or two hundred thousand) which is un-Churched. One can readily see the objective of this Church in trying to go out into the high-ways and byways and bring the Church and the Gospel to the folk who so sadly need it here in one of the great States of the Union.

The three churches of which I am in charge, are St. Paul's, Blackfoot, with about fifty members; St. John's, Idaho Falls, with about sixty, and St. James', the northern-most mission at St. Anthony with about twenty-five. Idaho Falls is twenty-six miles north of Blackfoot, and St. Anthony, about sixty miles. Incidentally the church at St. Anthony had been closed for more than ten years when I arrived! People just cut off from the privileges of Communion and worship in their faith! But I have been able to reopen this church for regular Sunday worship.

Since St. James' Mission, St. Anthony, has been opened I have had regular Sunday services in each of the three missions. The word "regular" is used deliberately,

8000 SQUARE MILES UNDER ONE PRIEST

to indicate how very important regularity of services is. Churches which have had services at odd times, on differing days, and only intermittently at best, are now seeing the church doors swing open at a fixed time each Sunday, and some of the old pride and loyalty and devotion to the Church is beginning to reassert itself. For example, here is the regular Sunday schedule of services:

- 7:00 a.m. Holy Communion—St. Paul's, Blackfoot. Then I drive the trusty Plymouth north twenty-six miles to Idaho Falls
- 8:30 Service — St. John's, Idaho Falls
- 9:45 Church school — St. John's, Idaho Falls — Immediately after the service at Church school, back I travel the twenty-six miles to Blackfoot.
- 11:00 Service—St. Paul's, Blackfoot
- 12:15 p.m. Church school — St. Paul's, Blackfoot. At the close of Church school at 1:30 I

snatch a hasty lunch, and the Plymouth hurtles back the twenty-six miles to Idaho Falls for

4:30 Confirmation and perpetual Enquiry Class for Non-Episcopalians at St. John's, Idaho Falls. After the class, and calls on any who are sick, the Plymouth bounces north to St. Anthony

7:30 Service—St. James', St. Anthony. After this last service at the northern-most mission point, "The Pilgrim" and the missionary start merrily back to Blackfoot, reaching there about

Midnight Taps!

This Sunday schedule tells its own story; likewise it graphically points out to those who have "eyes to see" and "ears to hear" what would happen, if only there were two or three more priests to cover this area adequately and militantly for Christ and His Church!

Coöperative Movement is "Enormously Hopeful"

IN THE Province of Hunan, south central China, the coöperative movement began only about three years ago, and today there are fifteen hundred coöperatives. The movement is "an enormously hopeful thing, with immense room for service, an important technique as against communism," writes the Rev. Walworth Tyng.

There are probably more than ten thousand coöperative societies in all China now and the number is continuously increasing. Much of the increase is due to the work of the International Famine Relief Commission, the name of which does not begin to suggest its varied and constructive work. "Famine Relief" is taken to mean famine prevention and that in turn means rural improvement. The commission pioneers in many undertakings; then the Government takes them over and aids their development. The coöperative movement is now part of the

Government Department of Industry.

A semi-coöperative venture is reported from Nanchang where the Rev. Lloyd R. Craighill of St. Matthew's Church is also in charge of an outstation in the village of Shoh Shan Ping. Aided by a five hundred dollar five-year loan from the Anking diocesan social service committee, a group of farmers in this village is setting out forty thousand tung trees on some hill land belonging to the village.

The tung tree seeds yield an oil used in paint and varnish. The forest should come into production within four years, to furnish economic assistance for the hard-pressed farmers and provide funds for various public works in the village.

Fifteen young men from this village came into Nanchang for a Church festival, the first time many of them had been to the city. They were immensely impressed at seeing 250 Christians all at one time.

SANCTUARY

Jerusalem and the Near East

Let there be no strife, I pray thee, between me and thee . . . for we be brethren.—Genesis.

No other instrument or agency can do as much as the Church in drawing together the hostile races of the Holy Land, preaching and demonstrating the brotherhood of men in one Father.

THANKSGIVING

For fifty years' work of the Anglican Bishopric in Jerusalem.

For the increasing interest of American parishes and missions in the Good Friday Offering, through which the American Church contributes to the support of this work.

For the strong witness of Christian schools, and for recent developments of Christian education. For the work of six mission hospitals.

For the share the Anglican Communion has had in training Armenian clergy and for opportunity to help train Greek and Syrian monks.

INTERCESSION

For the establishment of peace and good will in the Holy Land.

That Christians may prove themselves worthy witnesses of the Gospel to those among whom they live.

For adequate funds to carry on and extend the Christian educational work and the medical work.

For funds to enable St. George's Cathedral to render better service as the spiritual center of the jurisdiction and the symbol of Anglican faith.

"For the spirit of humility and courage to preach fearlessly in the face of many difficulties"—a request from one in Jerusalem.

Eternal God, in whose perfect Kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love, so mightily shed abroad thy Spirit that all peoples may be gathered under one banner of the Prince of Peace as children of one Father, Lord of Love, to whom alone be dominion and glory now and for ever. Amen.

American Churches in Europe

Let us give thanks for the long years through which the seven American congregations have ministered to Americans and others far from home, tourists, officials, students, residents.

Let us pray that this ministry may be guided and strengthened through these years of unrest.

Almighty God, from whom all thoughts of truth and peace proceed; kindle, we pray thee, in the hearts of all men the true love of peace; and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility thy Kingdom may go forward, till the earth be filled with the knowledge of thy love: through Jesus Christ our Lord. Amen.

Read a Book

Recommended by the Rev. George A. Barton, D.D.

Our guest contributor this month, the Rev. George A. Barton, is the distinguished Professor of New Testament Literature in the Philadelphia Divinity School, a member of many learned societies, and an author of note on subjects within the field of knowledge to which he has given his life.

TALCOTT WILLIAMS, born in the home of a missionary at Mosul, Mesopotamia, became as a journalist an influential figure in American life. Miss Elizabeth Dunbar, for many years his faithful secretary, in her *Talcott Williams, Gentleman of the Fourth Estate* (New York, Stechert, \$3.50) has given us the interesting story of this career, from the infancy in the humble home at Mosul in 1849 to that eminence in his profession which led to his appointment as first Director of the School of Journalism at Columbia University, and the evening of life which followed that task.

Miss Dunbar writes in an interesting, semi-journalistic style, which makes entertaining reading, in spite of the fact that she attempts to present a sort of moving-picture, photographic view of her hero's life instead of painting a portrait in broad outlines. In her pages one sees the boy in the missionary home at Mosul and later at Mardin, in school at Phillips-Andover, in college at Amherst, a cub reporter on the *New York World*, then the *New York Sun*, a Washington correspondent, an editorial writer of the *Philadelphia Press*, and Director of the School of Journalism.

A catholic soul, to whom nothing human was foreign, Williams was always interested in public questions. He was in a small way a journalist before he landed in New York in 1865. At school and college he was always debating and writing on all sorts of questions; as a man he constantly traveled hither and thither

to speak on every conceivable subject, and he knew a little about everything. In his study he kept a classified "morgue" of clippings from which a phenomenal memory could be refreshed. In Philadelphia he was a member of all sorts of clubs, literary, Oriental, social, and cultural. Of some of these he was one of the founders. When, at the Oriental Club, a member read a paper on some rare and recondite subject, Williams could always add something that the writer had overlooked. When I once complimented him on his wide knowledge, he said, "I have only about two dollars' worth of change on all these subjects." It was true, for such wide knowledge must needs be superficial. Miss Dunbar does not blink the fact that, in spite of all his gifts and his amazing memory, he was often inaccurate. He made mistakes even in the accounts of himself in *Who's Who*!

Such was, however, the worth of Talcott Williams' character, his willingness to advocate all good causes, the breadth of his sympathy, his readiness to help (he was a most successful beggar for needy people and good causes) that he exerted a wide and beneficial influence in American life. Although so deeply interested in debating and writing that he nearly missed his A.B. at Amherst, he was the recipient of eleven honorary degrees from institutions of higher learning. Few college presidents have received wider recognition.

Not only Miss Dunbar's style, but the titles of her chapters are intriguing. Thus, under the title, *Talcott in Diapers*, she treats the first fifteen years of his life! Williams was nephew of the great Chinese missionary and scholar, S. W. Williams, who wrote *The Middle Kingdom*. Missionary interests pervade the volume. Williams was a missionary product.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

THE LAST TWO of five regional conferences on the missionary motive were held in June at the Divinity School of the Pacific, Berkeley, California, and the Portland Hotel, Portland, Oregon. The Rev. Robert O. Kevin, rector of Grace Church, Kirkwood, Missouri, was the discussion leader at both conferences, each of which was attended by about twenty-five of the clergy and laity of the Province of the Pacific. The purpose of these conferences, as that of the preceding three held in the East, Midwest, and South, was to diagnose the reason for a low level of missionary interest in the Church and to find the steps forward to a greater zeal in extending the supremacy of Christ in all areas of human life and relationship. In each conference it was emphasized that the areas where pagan forces are at work hindering the upward progress of mankind through the Church to the goal of the Kingdom of God on earth are not geographical areas alone, but are in social areas as well. The result of two days' discussion of these things was sent to the Forward Movement Commission for its consideration. Some very practical and helpful suggestions were made for the increase of missionary spirit in Episcopalians. These will undoubtedly bear fruit but perhaps the chief benefit of these conferences was the thinking together in the presence of God of our common task of building a Christian world and the determination on the part of those present to hold similar conferences in their own parishes, convocations, and dioceses.

THE THIRD of the Forward Movement Guides entitled, *A Better Economic Order* is designed to help answer the questions, What can the Church do about the present economic crisis? and What can the individual Christian do? Four Guides

now are available: *My Own Steps Forward*, *Forward Into all the World*, *A Better Economic Order*, and *Christian Worship*. The price of each is five cents a copy; twenty-five or more copies are sold at the rate of three dollars a hundred, postpaid when remittance accompanies order. Other Guides are in preparation.

THE TOTAL circulation of *Forward—day by day*, including the three issues in 1935 before the daily Bible readings had this title, is more than six and a quarter million. We have been informed that this is the largest circulation of any religious publication known to date in this country. Remarkable instances of help received from *Forward—day by day* often through being passed on from friend to friend or to a stranger, continue to come to us. A minister of the Reformed Church, in ordering twenty-five copies of last summer's issue for this year's study of St. Mark's Gospel by his young people, said, "I learned of your publication by being given a copy by a professor at _____ College who I didn't know had a religious idea in his head."

The course for young people entitled *Why Be a Christian?* has been reprinted in a revised edition. This splendid course for discussion and study is still having a good circulation and should be in use by every young people's group in the country.

Be on the lookout for the book of Forward Movement Prayers to appear in August. The paper edition is five cents. There will also be cloth and leather bound copies for sale.

A B C Programs for Young People containing discussions on Independence, Friends, Vocations, and the Holy Communion is now ready. Price five cents.

The National Council

Conducts the General Work of the Church between Sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society

NATIONAL COUNCIL will assemble at Cincinnati on October 4 to conclude any outstanding business in advance of the meeting of General Convention, which convenes on Wednesday, October 6. Two days later will occur the triennial Joint Session of the two Houses of General Convention with representatives of the Woman's Auxiliary in attendance. On this occasion Bishop Cook, President of the Council will render a general report covering activities of the Council and its Departments and more particularly describing the Missionary Program as outlined by National Council and the budget organized to carry on this program. It will be remembered that a budget of \$2,400,000 is proposed for 1938 with the suggestion that an additional sum totaling approximately \$200,000 be assigned for necessary restoration of work after expectancies from the dioceses and other income insure the basic budget of \$2,400,000.

The budget proposed for 1938 is so slightly in advance of the present Emergency Schedule of \$2,313,115 that some plan seemed desirable which might present to the Missionary Bishops at home and abroad the hope that something in addition to the budget might be raised to relieve distressing conditions everywhere prevalent.

INTERESTED DEPARTMENTS at Church Missions House still are receiving evidences of values created by the fifty-six conferences held prior to the June meeting of National Council. Correspondence indicates that the spreading of information of the whole fiscal work of the Church created widespread interest particularly among laymen who attended

these gatherings. As a result it is felt that General Convention will profit. There will be present a highly informed body equipped to understand and so to legislate wisely upon the grave issues which face our missionary enterprise.

These issues are not entirely financial. A second reaction from National Council activities has been immediate commendation of proposed Committees on Strategy and Policy to be set up by General Convention and National Council. Since adjournment of National Council the Presiding Bishop has appointed the Council committee (see July issue, p. 343): The Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles, chairman; the Rev. Karl M. Block; the Very Rev. Paul Roberts; Mr. Harper Sibley, and the Hon. William R. Castle.

THE PROCEDURE at General Convention for determining Budget and Program for a new triennium has been developed through years of practical experience with some important additions in recent trienniums. Perhaps the most valuable change is the appointment of the committee in advance of Convention so that there may be a study of the situation preparatory to a very exacting task performed during the period of the Convention itself. The chairman of the committee is Bishop Maxon of Tennessee who with Bishops Ward, Davis, Hobson, and Washburn were named by the Presiding Bishop. Clerical and lay members are named by the Rev. ZeB. T. Phillips, president of the House of Deputies. This group faces a vast task.

THE SPIRIT OF MISSIONS asks the prayers of its family that the Holy Spirit may guide them.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

Rural America Needs Christ and His Church

A LARGE PROPORTION of the work of domestic missions is concerned with rural areas. The Church must win the rural population or it will lose its grip on urban America. Any intelligent observer understands what the country church has done for the city church. Just as new blood from the country must be poured into the life-stream of the city, or it perishes, so the Church must build in the rural areas, or die in the urban centers. The Episcopal Church has begun to recognize this fact. Some of the finest young men from the seminaries have offered themselves for service in rural places. And this is fitting as none but the best can help win rural America for Christ.

The rural church must adapt itself to rural life today. The leaders of all Churches are agreed that the times call for a new leadership, a new program, adequate equipment, and a new approach. The rural church must be geared into the changed life and thoughts and needs of post-war America. It would be tragic if, under the circumstances, because of lack of vision and failure to appreciate the needs of rural areas and inability to secure the money necessary to set up a full program, that the country church should be allowed to die. If America is to become a Christian nation, everything depends upon the Church's mission to rural families.

Evidence of results rural missionaries are obtaining and the great need of expanding this work reach me constantly. A missionary in Salina writes:

As the missionary moves from one town to another, he passes little schoolhouses which indicate social entities known as school districts. These are the units of Kansas rural life. The inhabitants are often on the same telephone line, do their harvesting and drilling in common, and celebrate each other's anniversaries. In one district of Russell County an English family was dis-

covered. What Church contact they had was with a sectarian church in a town ten miles away. They knew of the Episcopal Church through their grandparents and wondered at the devotion of the old folks. After several visits around the district it was decided to announce services at the schoolhouse. Sunday was the logical day, and evening was the necessary time of the day when the missionary could be free and when the family had finished the chores. The time was set for seven-thirty. The service began at eight-fifteen because farmers do not have union hours. If a cow gets sick she has to be attended, she cannot be left to suffer till morning. Someone brought gasoline for the lamp; the missionary lighted the candles on the portable altar; Prayer Books of the 1892 edition were passed out; the big men squeezed into the desks they had left a generation ago; three babies lay quietly in their mothers' arms; the June bugs whizzed around the lamp; a volunteer pumped the reed organ, and the Church was again bringing her words of Life to some of her adopted children.

Deaconess Ramsay, sending a map indicating more than fifty places in Nevada which are reached through the Correspondence Church School, states:

The Correspondence Church School is growing in spite of the removal of fifty-one pupils. My spring visits through the State have been very worthwhile. The children are so anxious for the lessons. In one mining camp two mothers ran after the car when they learned the purpose of our trip in their region. The camp is twenty-two miles from the highway—and what a road! We had a wonderful baptism out from one of the ranches—four Indians and their mother. They are an exceptional family and understood the service from pictures and lessons which had been sent. Can't you picture it all? A tent, willows, and a creek—several cook-stoves with a portable altar on one of them—then four dark-skinned and chubby faced children. It was truly wonderful. They were so sincere, especially the mother who knew what the New Life meant.

The study of the Church and Rural America this coming season should help us all to a better understanding of these needs.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

THE GENERAL CONVENTION to meet in Cincinnati on October 6 will be the third held in that city. The first met there in 1880. At that time the Church in the United States had 89,000 communicants. Its total contributions for all purposes were reported to be \$343,000. *The Living Church Annual* for 1937 gives our present communicant strength as 1,408,000 and the total contributions for all purposes for the year 1936 as \$30,438,000.

DURING 1936, Bishop Thomas did not leave the Diocese of Southern Brazil, but nevertheless, in keeping appointments within the missionary district, he traveled as many miles as would have taken him half-way around the world. His journeys took him from Livramento in the southwestern corner of the State of Rio Grande do Sul, to Porto Alegre in the northeast corner and then on to the Federal District and Rio de Janeiro and so out into the far western part of the State of São Paulo among the Japanese colonies. Property was acquired, buildings constructed or improved in eight stations during the course of a year and in all cases upon the initiative of the local people and by means of their own contributions. The people of the diocese have coöperated in establishing an orphanage near Pelotas, opened in February. St. Margaret's School for Girls, also at Pelotas, has made great progress in its new building.

Bishop Thomas deplores what seems to him to be the prevailing idea in the United States that missionaries are no longer much needed in Brazil or elsewhere because of the training of a native ministry and the development of local resources. The only result of such an opinion, in Bishop Thomas's experience, is to leave the work undermanned.

THE REV. L. G. McAFEE of St. Francis Mission, Upi, Cotabato, P. I., visualizes all that part of the Province of Cotabato dotted with Christian communities. He writes:

It seems quite certain that with a church and a native catechist in each of twenty-five localities, the whole Tirurai countryside might, in a generation, be as truly Christian as any countryside of the world. Unlike conditions in many other places, much of the old culture is good and may be kept. Nor will it be necessary for all to have a high degree of secular education before truly enlightened, progressive Christian communities can be built up, under the guidance of the Holy Spirit, in many places. With these facts so obvious to those in the field, truly it is heartbreaking to know that the Church seems unable to find means wherewith to train properly the native workers who desire it.

IF YOU WANT to know something of the scope and quality of the work done in two of our hospitals in China send me ten cents in stamps and the annual reports for 1936 will be sent you. The hospitals are: St. Elizabeth's, Shanghai, for women and children, and the Church General Hospital, Wuchang, for men and women.

TWENTY NEWLY ordained young Roman Catholic priests left New York for China on July 25. All are graduates of the Mary Knoll Seminary at Ossining, New York, maintained by the Catholic Foreign Mission Society of America. The total number of American clergy on the rolls of our three American missionary districts in China, exclusive of the five Bishops, is just nineteen. Of this number three went to China between 1886 and 1899; ten went between 1900 and 1919; and six went between 1920 and 1935. Is it any wonder that Bishop Graves declares that the "China Mission is in danger of dying at the top?"

THE SPIRIT OF MISSIONS

THE SYNOD of the Diocese of Shanghai, meeting in May decided to raise six thousand dollars Chinese currency as a thank offering for Bishop Graves's fifty-six years of service as a missionary in China. During forty-six of these years he served as Bishop. The money will be given to Bishop Graves to use as he thinks best in the work of the Church in China.

FOR THE THIRD successive year, St. Luke's Hospital, Manila, has won first prize in the inter-hospital contest. The cup stands for superiority in cleanliness, equipment, efficiency, proper dietetics, preventive methods, and many other qualities which hospitals should have. St.

Luke's won despite lack of equipment. Having won the cup three times, it now becomes St. Luke's permanent property. If you ever visit St. Luke's, Manila, you will find the cup conspicuously set on a pedestal in the hall, and you can read the inscription on it, too.

IN 1936 there were 859 baptisms in the Diocese of Hankow. Only twenty of our home dioceses had a larger number. Seventy-four dioceses report fewer baptisms than Hankow. In the home dioceses sixteen per cent of the baptisms were adult; eighty-four per cent, infant. In Hankow sixty per cent of the baptisms were adult; forty per cent, infant.

With Our Missionaries

ALASKA

Miss Addie A. Gavel sailed July 10 from Seattle on the *Yukon*, after regular furlough.

Miss Lillian Tift sailed July 10 from Seattle on the *Yukon*, after regular furlough and extended leave.

CHINA—ANKING

Miss M. K. Monteiro sailed June 25 from Shanghai on the *Scharnhorst* for England, en route to the United States on regular furlough.

The Rt. Rev. and Mrs. D. T. Huntington sailed June 25 from Shanghai on the *Scharnhorst* for England, en route to the United States to attend General Convention.

Miss Lucy M. Burgin arrived June 26 in Los Angeles on the *Chichibu Maru*, on regular furlough.

Sister Louise Magdalene sailed June 4 from Shanghai on the *Chichibu Maru* and arrived June 23 in San Francisco, on account of illness.

CHINA—HANKOW

Mrs. Arthur J. Allen and her two sons, sailed May 22 from Shanghai on the *President Lincoln* and arrived June 9 in San Francisco, on regular furlough.

Deaconess Gertrude Stewart sailed July 2 from Montreal on the *Antonia* for England, en route to China, after regular furlough.

Sister Anita Mary sailed July 17 from Shanghai on the *President Cleveland*, on regular furlough.

CHINA—SHANGHAI

The Rev. and Mrs. Francis A. Cox, arrived June 29 in Vancouver on the *Empress of Japan*, on regular furlough.

Miss Anna M. Groff, and Miss Laura P. Wells arrived June 15 in New York on the *Meerkerk*, coming by way of Europe, on regular furlough.

Dr. and Mrs. A. W. Tucker sailed June 22 from Shanghai on the *Tai Yin*, on regular furlough.

JAPAN—KYOTO

The Rev. J. Hubbard Lloyd sailed May 25 from Yokohama on the *President Lincoln* and arrived June 8 in San Francisco, on regular furlough.

The Rev. and Mrs. James Chappell sailed June 29 from Yokohama on the *Heian Maru*, on regular furlough.

JAPAN—NORTH TOKYO

Miss Ruth Burnside sailed June 26 from Yokohama on the *Bergenland*, via Europe, for the United States, on regular furlough.

Miss C. Gertrude Heywood sailed June 29 from Yokohama on the *Heian Maru*, on regular furlough.

Mrs. C. S. Reifsnider sailed June 28 from Los Angeles, on the *Chichibu Maru*, after sick leave.

LIBERIA

Miss Mary Wood McKenzie sailed July 9 from Liverpool on the *Carinthia* and arrived July 19 in New York, on regular furlough.

PHILIPPINE ISLANDS

Mr. and Mrs. Harold Shaffer and family arrived June 14 in Baltimore, on the *Taiwan*, on regular furlough.

PANAMA CANAL ZONE

Miss Leah M. Waldman, a new appointee, sailed June 26 from New York on the *Virginia*, and arrived in Balboa July 2.

PUERTO RICO

Miss Ellen T. Hicks sailed June 28 from San Juan on the *Barbara*, and arrived July 2 in New York, on regular furlough.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

The Fall Opening of the Church School

MANY PARISHES make a great deal of the opening session of the Church school in the fall. This is wise; it is of great advantage to have an attractive beginning.

But that first session is not a thing apart. It achieves its greatest value when it is planned as an integral part of the whole curriculum of the school. It can attain this end only when all officers and teachers know what is expected of them for the year and have signified their acceptance of the responsibility, and when all former pupils know the date and place of meeting and are on hand for the opening service.

The most important part of the program for the day is the worship. It may be that the officers and teachers will want to begin their work together with a corporate communion at the early service. At the later service for the whole school parents should have a special invitation to be present. The service should be held in the church. Some schools hold it at the regular Church school hour; others have found by experience that it is better to meet with the congregation at the regular morning service.

Some schools treat this first meeting as a commencement service. Promotion certificates are given out in order to tie up promotion with the actual advancement of the boys and girls from one class to another.

One of the most important parts of the service is the brief presentation of the program for the year. This is done either by the rector or some other officer of the school. He lays especial emphasis upon those parts of the program which are most likely to challenge the interest of boys and girls. He also calls attention to those parts of the program which cannot be carried out effectively without the hearty coöperation of the parents.

At some point in the service there should be an opportunity to welcome new members. After they have been asked to stand, they should receive recognition and a word of greeting from the rector. In addition some officer of the school should be pointed out to them as the person delegated to help them enroll and to conduct them to their classes. Everything should be done to make the new members feel at home on the first day.

Another important part of the first session is the meeting between the teachers and the members of their new classes. At this time first consideration should be given, not to the mechanics of enrollment, important as that is, but to the class program of work, study, and fellowship for the year. The teacher should do his best to stimulate a lively interest in the future sessions by carefully and briefly emphasizing those things which will be most likely to interest members of the class—just enough to whet the appetite. To do this well requires very careful planning.

During the class session there also should be opportunity to check up on the return of former members. Each teacher should have received from the secretary a list of the names of those promoted to his class. If some of them are not present, he should report the fact to the proper officer for further action. Enrollments are built up by getting former members to return as well as by securing new members.

A carefully planned opening session effectively used is the first step toward a successful year in the Church school. Every Church school should have one.

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Our Nearest Neighbor, a guide to reading on the Church and Rural America by Roy J. Colbert of the University of Wisconsin is now available at Church Missions House Book Store, 15c.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D., *Executive Secretary*

An English Churchman Discusses Publicity

TO MANY, the mere mention of publicity in religious matters is anathema; probably the perusal of what I am writing may take the edge off the grapefruit and render the bacon and eggs unsavory. I am ready for the remark, "Publicity is too vulgar for Mother Church!"

There is no gainsaying the fact that the Church of England has a lot to learn on the value of publicity compared with the Roman Catholic Church. We Church people are apt to be self-centered, and to forget the modern application of "Go out into the highways and hedges, and compel them to come in." We forget that we have "goods" essential to the spiritual welfare of men, women and children, which should be "pushed" outside the walls of the parish church by every legitimate method at our disposal. There is far too much hiding of lights under a bushel.

The day has long passed when those responsible for the care of souls should be content with the notice board outside the church, the church bells, the announcements at Sunday services, and the parish magazine. The notice boards are familiar and consequently seldom looked at. The majority of those who hear the Sunday announcements are regular worshippers. The parish magazine, as a rule, chiefly because of its contents and lack of live matter, has a limited circulation.

Some parishes are already alive to the need of publicity and have no qualms about it. These are generally parishes which can boast good congregations, healthy, vigorous organizations, and a quota fully and regularly paid.

Publicity is nothing to be ashamed of, provided it is carried on in a decorous manner. Government departments, political, charitable, and business organizations and professions have found it necessary to their well being. The Church

Assembly has its Press and Publications Boards, and there is a Press Bureau at Church House, while Liverpool, Chichester, and some other dioceses have their press departments.

Why not the parishes? The question is of sufficient importance to warrant a special session of the parochial church council to consider it. In most towns there is material to hand if professional advice is needed in the editor of the local newspaper or a member of his staff. Forty-odd years as a journalist has convinced me that such advice will generally be forthcoming.

As a rule the importance of cultivating the journalist and treating him as an equal is not sufficiently recognized. Do not wait for the journalist to come to see you. Editorial offices welcome callers with a purpose. For six years I was news editor of a Fleet Street news agency, and for sixteen years editor of two leading London newspapers, and during the whole of that time I only saw three Bishops and a score of clergymen who had taken the trouble to call for a personal talk on the affairs of the Church. As a reporter I usually found the clergy helpful. There were exceptions. Once, when I was in the early twenties, I asked an eminent Church dignitary who had been lecturing on an abstruse subject for the loan of his manuscript, and was told, "No, as a reporter you should know your job." Contrast that with Dr. Parker of City Temple, on whom I was accustomed to call every Christmas morning after having reported the Dean of St. Paul's. "Well, once again, my dear boy. The usual sixty lines? Are you ready?"—and sixty lines summary of his Christmas address it regularly was, to the last full stop that he dictated.

The parish magazine should be properly organized and brought up to date.

Of thirty magazines I examined last month, a large proportion had not emerged from the Victorian era in contents which related to the parishes.

A press officer should also be appointed to keep local papers informed of Church activities. Posters of Church events should be skillfully compiled and not left to the printer, helpful though he usually is. In some parishes art teachers have been pressed into the service of the Church for such work. Advantage should be taken of the facilities offered, for payment, of course, by the screen of the local cinema. Local newspapers should be watched carefully for "Letters to the Editor" and for comments relating to the Church, and should be dealt with promptly and authoritatively. It would surprise many Churchmen to know the number of such letters which appear from obviously Roman Catholic pens.

A publicity and propaganda committee might also be entrusted with the organizing of meetings and lectures on Church topics. Now that the cinematograph lecture is available, and there is a large series of up-to-date lantern lectures in being, the task of providing an indoor program of propaganda and instruction is not a formidable one. Speakers, too, are to be had for the asking, if early application is made.

Hitherto much of this work has fallen upon the shoulders of an already overburdened clergyman. Now it should be undertaken by the laity as part of their duties in evangelism. Thus fresh minds will be brought to bear, to the benefit of the Church.—GEORGE E. BEER in the *London Diocesan Chronicle* (abridged).

1 1 1

THE EPISCOPAL CHURCH of the Air does longtime planning too. Already the Columbia System, recognizing the success of the Episcopal broadcasts, has assigned a period on the first Sunday of the General Convention, the broadcast to originate in Cincinnati, and in addition has assigned periods on January 2, 1938 for a New Year's message; April 17, Easter; and July 3, for an Independence Day message.

Field Department

WILLIAM L. RICHARDS, *General Secretary*

MANY PEOPLE in the Church do not know The Speakers Bureau exists and others are not acquainted with the method of using its services. Hence, a few suggestions in the hope that it may become increasingly useful:

1. Because the time of the official staff at Church Missions House is necessarily divided between office and field, requests for missionary speakers addressed to officers may be delayed. If sent directly to The Speakers Bureau these requests invariably receive prompt attention.

2. Because necessary duties often require those in charge of The Speakers Bureau to visit other offices than their own, telephoned requests for speakers frequently have to be taken by someone unable to do more than pass on a verbal message. Consequently, these requests do not always receive attention as promptly or as accurately as written communications. For your own convenience, it is best to write, using the telephone only in times of emergency.

3. Because the Bureau wants to fill your requests with greatest expedition, please give it full particulars. For each engagement state:

The date: The hour: The city: The parish: The meeting place: The diocese: The name of the rector: The occasion or kind of meeting: The kind of address desired and the time allowed for speaking: Whether or not travel expenses of speaker will be paid.

4. Because The Speakers Bureau is anxious that the missionary story shall have the widest possible circulation among Church people, it is glad to assign a missionary speaker to any diocese for a period of from ten days to two weeks, provided the diocese will arrange a series of engagements for the missionary in the places where such help is desired. In arrangements of this kind, The Speakers Bureau will pay travel expenses of the speaker to and from the diocese.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

Mrs. Richard H. Soule: Founder of the U. T. O.

Thursday, October 7, 1937, is a day to which Churchwomen are looking forward. At that time the Corporate Communion of the women of the Church will be celebrated in Music Hall, Cincinnati, and the United Thank Offering of 1937 will be presented. The first United Thank Offering was given in 1889, but the idea was born before that. How it came about and what kind of a person is she in whose heart the idea was conceived are told so charmingly in an interview with Mrs. Richard H. Soule in The Church Militant for May, 1937, that it is reprinted here with permission.

“BISHOP LAWRENCE and I went to the same school, but he was just a little boy to me for I am a year and a half older than he is,” said Mrs. Richard H. Soule at a recent annual meeting of the Massachusetts Woman's Auxiliary. She had been introduced as the founder of the United Thank Offering, that voluntary offering of the women which has brought more than six and a half million dollars to the work of the Church during the past forty-eight years. When the audience rose in her honor, Mrs. Soule responded by saying that of many things for which to be thankful in her long and happy life, one of the chief was that God had put it into her heart to start the United Thank Offering.

At the General Convention of 1886, meeting in Chicago, the first step was taken toward the beginning of the offering. Mrs. Soule attended in company with Miss Julia Emery, and the latter's sister, Mrs. Twing. Five hundred women, meeting together, gave an offering of less

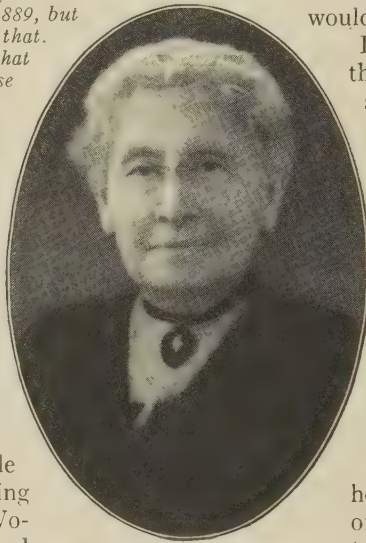
than one hundred dollars. Mrs. Soule, one of the two asked to count it and horrified to find it so little, suggested that the women might give more if they knew for what purpose the next offering would be used.

It was thereupon decided that something definite should be done to inform the women about the need and the use intended for their money and, before the General Convention of 1889, Mrs. Soule wrote a letter which appeared in THE SPIRIT OF MISSIONS and appealed to the women of the Church.

At the General Convention of 1889, meeting in New York City, it was hoped that the women's offering would amount to two thousand dollars—half of which would enable Miss Lisa Lovell to go as a missionary to Japan, and the other half would build a

chapel in Anvik, Alaska, for the Rev. John W. Chapman. Again there was a disappointment; the sum had not been reached; but a certain Mrs. Cochran gave one thousand dollars to complete it, and, moreover, volunteered to give the same amount every year until her death.

The first presentation of the United Thank Offering was, therefore, in 1889; but it was then merely called the Thank Offering. Not until later when its scope was enlarged to include the offerings of women unable to attend General Convention did it become in truth the United Thank Offering. At the General Convention held in Baltimore in 1892, Mrs.



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MRS. RICHARD H. SOULE
"Mother of the United Thank
Offering" of the Women of
the Church

Soule was introduced as the Mother of the United Thank Offering.

The beautiful alms basin of gold was first used for the presentation of the offering at the General Convention in Minneapolis in 1895. This basin was the gift from "various members of Oxford University" to the Episcopal Church in America in 1852 on the occasion of the third jubilee of the Society for the Propagation of the Gospel. It does not belong to the United Thank Offering, but is always used for it.

During the early years, the offerings from the dioceses and missionary districts were sent in bags, all original in design, and some exceedingly beautiful with intricate beadwork and embroidery. Later, the offerings were presented in envelopes bearing pictures or drawings.

The first blue box, designed by E. Walter Roberts, assistant treasurer to the Board of Missions, is the one Mrs. Soule still uses. The present style of box, collapsible for sending through the mail, came into use later.

The founder of the United Thank Offering was born, as Ida Whittemore, on Franklin Street of the old Boston that has passed away. By the time she was seven, the family was settled in Longwood. It was then that she went to school with William Lawrence; her step-mother and Bishop Lawrence's mother were first cousins.

When the Church of Our Saviour was built in 1869, she, with her family, transferred to it from St. Paul's Church, Brookline.

During her eventful life, Ida Whittemore Soule has lived in thirteen dioceses and been an active worker in each one. She has lived also in South Africa and Russia, and visited Alaska where the organ in Christ Church, Anvik, is her gift in memory of her husband.

When the General Convention of 1877 met in Boston, Bishop Paddock appointed her the chairman for Latin American Missions; she was a member of the first Board of the Woman's Auxiliary of Massachusetts, and is the only surviving member of that group. Through her great interest in missions, she gave a special thank offering

of her own: the chapel in Nopala, Mexico, to which one of her sons added the font and another gave a cross. Mrs. Soule attended Trinity Church, Boston, for twenty-five years before returning to make her home once more in Brookline, and to resume her connection with the Church of Our Saviour after an absence of fifty-two years.

The growth of the United Thank Offering from two thousand dollars presented in 1889 to the offering of more than a million dollars presented on two successive occasions has been phenomenal. But figures, while essential are not the main theme of the U.T.O. This anonymous gift from thankful hearts now supports 151 women missionaries, gives them additional training, supplies medical care and pensions, erects schools, hospitals, and chapels at home and abroad, and reduces materially the sum distributed among the dioceses and thence to the parishes through the apportionment.

That the inception of this great work with such great results is due to Mrs. Soule is a cause of thankfulness and inspiration to the whole Church.

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A FEW BOOKS to read in preparation for the Triennial Meeting are:

Christianity and Our World by John C. Bennett. (New York, Association Press, 50c.)

A concise interpretation of Christianity as a religious faith, a way of life for the individual and for society, and a movement of life—a Church.

Christianity in the Eastern Conflicts by William Paton. (New York, Friendship Press, paper 75c.)

The scene in Asia today viewed by an experienced observer, with reflections upon issues confronting Christian missions, such as Church, Community, and State; the life and witness of the Church; and the Church and the social order.

Christ's Way and the World's by Henry S. Lieper. (New York, Universal Christian Council, 65c.)

A brief and lucid review of the significant trends in the modern world and of what Christianity offers in relation to them, written in preparation for the Oxford Conference.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

Warden Chosen for Payne Divinity School

THE REV. ODELL GREENLEAF HARRIS has accepted his election as warden of the Bishop Payne Divinity School and will assume his new duties September 1. An alumnus of the school, which has trained most of the Church's Negro clergy, he graduated with high honors in 1933. The same year, he was ordained deacon, and priest in 1934, by the Rt. Rev: E. A. Penick. Since then he has been priest-in-charge of All Saints' Church, Warrenton, North Carolina.

Mr. Harris has told his own story of his determined effort to secure an education. He was born in September, 1903, in Ridgeway, North Carolina. His father and mother are Church people. He attended the parochial school of St. Anna's Mission, Littleton, N. C., but as there were many children in his family, it seemed impossible for him to stay longer in school. He stopped for two years but he was so keen to enter high school that he determined to earn his way. In his own words:

The thought came to me that if I could learn the barber's trade and work in my spare time, I might succeed. So I purchased barber's tools and began butchering the heads of my brothers and of many of my neighbors, without charge as what I wanted was experience.

As soon as I felt I could do the work, I went downtown and applied for a job. The proprietor took pity on me and gave me one. After a few months I went to Henderson, got a job in a larger shop, and in September entered Henderson Institute with the understanding that I should

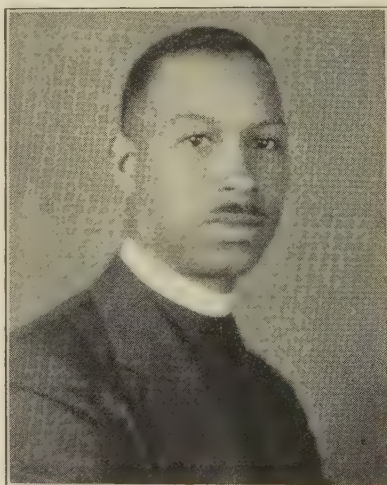
have a chance to work at my trade evenings and Saturdays. I finished high school, and saved about nine hundred dollars.

As my high school work had the highest average in my class I was given a scholarship to Knoxville College but I was then planning to enter the ministry, so I gave the scholarship to the next ranking student and entered St. Augustine's College, Raleigh. There I did my college work, still supporting myself by the barber's trade.

My theological work was done at the Bishop Payne Divinity School. I followed the barber's trade continuously until I was ordained to the diaconate, June 11, 1933, after which I gave up that work.

THE INDUSTRIAL students and teachers at the Voorhees School, Denmark, South Carolina, are busily engaged this summer erecting the first unit of a boys' dormitory to replace the one destroyed by fire in April. The amount recovered from the insurance is the only money on hand to replace this dormitory and will not be sufficient to make the new building what it should be but the school is

making every dollar go as far as it will as without some building it would be difficult to house the boys this coming year. Since the fire and to the end of this past school year the boys were housed in every conceivable place on the campus. The new building should cost about \$40,000 to be adequate, but the school plans to make the \$4,500 recovered from the insurance go as far as it will to meet the present pressing situation.



THE REV. O. G. HARRIS
Assumes the wardenship of Bishop Payne
Divinity School, Petersburg, Virginia,
on September first

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X A RECENT development in the Brotherhood program which holds much promise for the future is the initiation of the Parent-Teacher Fellowship, a movement sponsored jointly by the Brotherhood of St. Andrew and the Daughters of the King, planned on a national scale, and enlisting the active interest of a large number of leaders, both clerical and lay. Its objectives are:

1. To inspire parents and Church school teachers to face their God-given task with faith and resolution, and to help them in that task.
2. To uncover prospects for Church attendance and confirmation, among the younger parents through their interest in providing the right home atmosphere and training of their boys and girls.
3. To discover and enlist among the parents prospective leaders for junior chapters of the Brotherhood and the Daughters of the King.

A carefully worked out program has been developed and the material for its promotion is being prepared under the guidance of an advisory committee, which includes seven Bishops and a number of outstanding specialists in parent training, educational psychology, and social work.

The plans provide for a series of panel discussions for parents and teachers of boys and girls, one each in the fall, winter, and spring, dealing with various phases of the religious development and training of youth. Necessary group materials based on a survey of the conditions and needs of the field as revealed by conferences with leaders and questionnaires sent to six hundred selected parishes are being prepared for distribution in mimeographed form.

The Daughters of the King

Edna Eastwood, *Executive*
Room 305, 150 Fifth Avenue, New York, N. Y.



THE SUMMER season has brought several special calls to service to the junior and senior members of the Order:

1. A call to daily prayer for their own triennial meetings, October 1-5, and for all the meetings to be held at the time of the General Convention. Several chapters are arranging a special day of prayer in their parishes so that all Church members may realize their personal share in the spiritual responsibility for the Convention.

2. A call to increased service in the rural places. The reports of this work are encouraging and include plans for vacation schools, prayer partnerships with members of a correspondence Church school, the reopening and forming of new Church school groups, supplying outfits of clothing for young people needing them in order to attend nearby town high schools, the regular weekly mailing of letters and lessons to isolated families for home worship and instruction, the mailing of Forward Movement booklets, helping to make arrangements for services for baptism and confirmation in rural places, helping families to have Church and other literature through the Church Periodical Club, giving a Trailer Chapel to the diocese and helping to promote other ways of supplying occasional services, serving on diocesan rural committees and training others for the work through teaching courses and holding conferences at summer schools, etc.

3. A call to serve the future work of the Church through gifts to the Master's Fund, an annual offering of thanksgiving used to provide scholarships for the train-

ing of women Church workers. Three or four scholarships are given each year from the Master's Fund, but many more could be used to advantage.

4. A call to personal extension service by providing scholarships at Church summer schools and conferences.

5. A call to service in parishes and missions to interest parents in discussion groups on their problems. This work is being done in coöperation with the Brotherhood of St. Andrew under the newly created Parent-Teacher Fellowship (See page 397).

6. A call to interest girls from ten to twenty years of age, in the opportunities for training in churchmanship, in fun and fellowship, and in service in all Church young people's groups, offered by membership in the junior division of the Order.

The Church Army

Captain B. F. Mountford, *Secretary*
414 E. Fourteenth Street, New York, N. Y.



EXTRACTS from a Church Army Notebook: "A month has passed since we converted a former gasoline station into the Chapel of the Epiphany. . . . Thirty children on the roll and they know practically nothing about the most elementary things of religion. It presents a great challenge. Some come from good homes, some from indifferent, some from bad homes. Each child is a potential saint."

Three weeks later—" . . . now forty-seven on the roll, and we have reached the stage where we feel safe in organizing a Church school with teachers, using some of the older girls from our Chapel of the Redeemer for this . . .

"These children have virtues and talents, faults and weaknesses. To strengthen and nourish the talents and virtues, to fight and combat the weaknesses and faults, this is my task. They come running down the road to meet me and put their hands in mine. What shall I do? I shall put my hand in my Master's . . ."

Church Mission of Help

The Rev. A. R. Pepper, *Executive Secretary*
27 West 25th Street, New York, N. Y.



PROLONGED ADOLESCENCE AS a modern phenomenon bringing a new degree of conflict into the lives of young people was the central subject under discussion at the sixth biennial McLean Conference of Church Mission of Help held June 21-25 at St. Mary's School, Peekskill, New York. Forty-nine staff and board members were present.

The conference gave thought to the nature of the problems of adolescents today and the philosophy, policy, and practice of CMH in answering the needs of these young people. As a social work agency it is necessary for CMH to co-ordinate its efforts with those of other social agencies and the conference was opened with a session led by Miss Mary Gardner of the Bureau of Public Assistance, Washington, on the developing program of the Social Security Act.

Later sessions included papers on the Conflicts in the Developing Emotional Life of the Adolescent presented by the Rev. Otis Rice of St. Thomas' Church, New York; the Need for Case Work in the Institutional and Post-Institutional Adjustment by Sister Celestine of St. Mary's-in-the-Field, Valhalla, New York, and Mr. Leonard Mayo of the New York Welfare Council.

The major portion of the conference was given to consideration of a report on policies and practice prepared by a committee of which Miss Genrose Gehri of Chicago was chairman. The report included sections on General Problems of Youth, the Need for Case Work, CMH Relationship to Institutions, Courts, and Unmarried Mothers, and the Use of Religion as a Resource. The new statement will be published in time for General Convention.

Mrs. Theodore W. Case, national president, presided at all the sessions except one, on Interpretation of CMH, which she turned over to Miss Ethel Van Benthuisen.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



THIS SUMMER the G.F.S. was represented at eighteen Church conferences. This was made possible by the large number of volunteer leaders who undertook conference responsibilities. At four conferences—Blue Mountain, Gambier, Concord, and the Albany Young People's Conference at Silver Bay—members of the G.F.S. staff gave courses on Leadership of Young People. At the Blue Mountain Conference, the group discussing leadership with Mrs. Stephen K. Mahon, gave special attention to group thinking, offering help in leading discussions on such topics as Democracy versus Dictatorship, Thinking versus Propaganda, and Education for Tomorrow.

In the fourteen G.F.S. conferences, this summer, most of them held at G.F.S. holiday houses, leadership training was stressed. At the members conferences, committees of girls helped to plan and run the conference. The subjects taken up in the daily sessions, such as Jobs and Marriage, Personality, and Christian Citizenship were worked out in such a way that the girls could introduce them into their branches for regular programs next fall. In the conferences for adult leaders, the new handbook, *Leaders of Young People*, was used as the text.

The campaign to train our leaders will be given added impetus by the opportunities in this field offered by General Convention. G.F.S. leaders are being urged to take advantage of the religious education seminar and other courses in the Church Training Institute, and G.F.S. members are making plans to attend the young people's week-end. In addition there will be special round tables for G.F.S. leaders in the afternoons.

The question of finding and training leaders for the candidates, juniors from six to twelve, is also being given special attention. Programs suited to the special needs of the younger group up to nine or

ten years old and activities for the older candidates from nine to twelve are provided for in the *Candidates News Letter*, *The Record*, and the booklet, *Program Trails for Younger Girls*. We regret that a misstatement was made in this column in May in saying that the G.F.S. is the only national girls' organization working with girls of this age. The Junior Daughters of the King, of course, includes girls from ten to twenty years of age. We should have said that we believe that we are the only organization which treats girls of twelve and younger as a separate group with a partially graded program of its own which differs from the activities of the 'teen-age members.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*
National Office, 80 Broad St., New York, N. Y.



DURING RECENT months this column has been devoted to descriptions of affiliated Institutes, and since January the beginnings of eight Institutes have been reported. Two more Institutes are in Texas.

Through the efforts of the Rt. Rev. C. S. Quin and local diocesan organizations, a building was purchased for seamen's work in Port Arthur, thoroughly renovated, and cleared of debt. The chaplain's salary for a time was paid by the Seamen's Church Institute of America, but even this obligation was gradually assumed locally.

In Houston, Bishop Quin had the very able coöperation of Colonel Allin, then Director of the Port of Houston. It is now an old story how, through their combined influence, the city gave the land to the Institute and the Rotary Club built and furnished its building. The SCIA carried the burden of operation until it was assumed by the Houston Community Chest. The Institutes in Texas were both organized under the auspices of the national society as a definite part of its program.

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*

281 Fourth Avenue, New York, N. Y.



ARE THERE ways in which a C.P.C. addict may make vacation time count in special ways? A few suggestions come to mind:

If leisure time is spent at home, how about following up those magazines with some especially friendly letters? Do you know the children by name, the interests, even the hobbies of the family? You may not attain to the dignity of having your name given to the latest baby, but you might try to qualify for some such honor. If you are traveling you may not have time for real letters, but surely you can achieve a picture postcard, not despised by those who cannot expect to see the original. Make it a picture with some meaning, not a bank or railroad station! If travel takes you to new or unusual places, do not forget the numberless people who thrill at the sight of an unusual stamp.

A sea voyage brings an assortment of best sellers, often duplicates. What happens to them? If the C.P.C. did not occasionally jog the conscience of a voyager, ships' libraries would be simply cluttered with *Gone With the Wind* or its companions in the best-seller class. Is it impossible to realize the number of people who would like to read, and cannot, these favorites of the hour?

If the summer includes a visit to a hotel, or if a hostess has many guests, there will be chances to acquire a few books or recent magazines. Find out where they should be sent and above all do not request an address near at hand. It is not certain that people near at hand have the chance to see such books, but it is certain that those in far-off places have no such chance. Wherever you travel, be sure you are provided with publicity literature about the C.P.C. It is not necessary to shower your friends

with copies, but if people ask, what is this C.P.C.? a leaflet should be ready as well as the spoken word.

Is there a C.P.C. group or an individual who will undertake to provide a mission in Wyoming with a revised Altar Book? Several missions still lack them. They are fairly expensive, but a real aid to worship. The Bishop of Wyoming reminds the C.P.C. of their coöperation through the years in many fields of service. It should not fail him now.

ONE OF THE Church Army captains working in Hawaii has a group of young boys most interested in various forms of handicraft, carving, whittling, carpentry and the like. He is greatly in need of tools to meet the demand from the eager young workmen. Are there any idle tools that could be donated, or any groups of young people interested in the same subjects who would like to help their fellow-craftsmen?

The Guild of St. Barnabas

The Rev. C. T. Walkley, D.D., *Chaplain-Gen.*

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ENCOURAGING reports have come from many branches concerning the work of the Guild for the year 1936 and reports of the Florence Nightingale Service show a very large attendance of nurses in all parts of the country. These annual services have grown from a small afternoon gathering to a large service in great cathedrals like St. John the Divine in New York. New branches are being formed and there seems to be a revival of interest in the Guild.

The address of the Chaplain-General, the Rev. Charles Thomas Walkley, after July 1, is Ivoryton, Connecticut. Miss Mary M. Clark, Secretary-General, should be addressed care of Grace Church, Orange, New Jersey.

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of the Protestant Episcopal Church

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